IQBAL AND CURRENT ISSUES

Dr. Mushtaq Ahmad Ganai

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About the Author

Dr. Mushtaq Ahmad Ganai was born at Seer Sopore, where he received his early education. During his graduation, he studied in A. S. College Srinagar and Degree College Sopore. He did his P.G. Degree in Arabic from the University, of Kashmir in 1988, and taught some years in Islamia College for Women Sopore. He got M.Phil degree from Iqbal Institute Kashmir University with O grade in 1999 on Muslim distinguished figures in The Reconstruction of Religious Thought in Islam and obtained Ph.D in the same Institute in Nov 2002 on Iqbal's concept of legal thought (Iqbal and Ijtihad). Dr. M. A. Ganai has richly contributed to the reputed literary journals of Kashmir, India and abroad. His special interests are Iqbal & Islamic Studies. Besides this Arabic, Urdu, and Persian literature are also of his tastes. So for five books in Iqbal Studies are in his credit and three books are under publication. Presently Dr. M.A. Ganai is the Coordinator of Iqbal Institute of Culture & Philosophy University of Kashmir. (Hazratbal, Srinagar)

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DEDICATED TO

PROFESSOR SHEIKH MOHAMMAD IQBAL

("SAUDIYAH" BARZULLA SRINAGAR)
IN APPRECIATION OF HIS COMMITMENT TO THE ADVANCEMENT OF WRITINGS

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بسم الله الرحمن الرحيم

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Ph.D
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"There is no compulsion in religion truth stands out clear from error. Whoever rejects Evil and believes in Allah, hath grasped the most trustworthy hand-hold, that never breaks and Allah heareth and knoweth all things."

(Al-Qur'an: 11: 256)

It is gratifying to note that in the conditions which are irrefutably least conductive to serious research, Dr. Mushtaq Ahmad Ganai has done extraordinarily well with regard to Allama Iqbal's life and work. Dr. Mushtaq has contributed distinctly in the field of Iqbal studies, and this is not only recognized by the specialists here but also by the experts abroad, not excluding Ex-Justice Dr. Javid Iqbal, the son of the poet of the East, who recently mentioned to me the devotion of this research scholar to Iqbal Studies.

Besides he combines in himself some rare qualities, e.g., comprehension of the essence of Iqbaliyat, reliable conversance with Arabic, Urdu and Persian and above all, he has his roots deep in Islamics and the glorious past of the Islamic Ummah.

While I have great expectations from Dr. Mushtaq in connection with Islam-oriented Programmes of high research, I wish him a position in an academic world to commensurate with his hard-earned merit and qualifications, so that he may cater to the needs of inquisitive learners, who, it should be hoped, will attain the same distinction under his pushing guidance. It would be highly rewarding for any alma mater to have him as a member of the teaching and researching faculty in the subject of his specialization.

Prof. (Dr.) Sheikh Mohammad Iqbal,

Formerly
Ful bright-Hays Senior Scholar &
Visiting Asian Professor to U.S.A
Director, Research Libraries
and Archaeology.

Dated: 25-05-2009

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بسم الله الرحمن الرحيم

الحمدلله رب العالمين والصلواة واسلام علی خاتم الانبیا و المرسلین

PREFACE

Muslim scholars and thinker's throughtout the world have since begun to rise from age-old slumber. They seem to be deeply interested in search for and in estimating the historic role of the eminent (Muslim) thinkers and personalities of the distant and immediate past who invariably contributed to the advancement of Islamic civilization.

In our world of today, there have been many Muslim researchers and savants whose awareness of the Islamic spiritual and cultural heritage is increasing together with their anxiety about the unceasing assault of the Western materialist or secularist philosophy and movements directed against the House of Islam.

Aspiring for the general resurgence of the Muslim *Ummah*, and conscious of its problems, whether inherent or imported, the scholars of fervour, have come to realise their obligations towards reviving the glorious ancestral contributions also higher Islamic ideals and values. The same urge necessitates launching of a sincere struggle against the forces of decay so that the Islamic Faith and Muslim fraternal Order could be restored to its rightful and real place.

In a word, where the theory of the survival of the fittest is in vogue, and, at the same time, Humanity is abreast of an explosion of knowledge, it is time for the Muslim *Ummah* to

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work hard in the dissemination of information of Islam's glorious role lasting over a millennium toward human reconstruction which was founded on the firm faith in the Supermacy of Allah *subhanahu*. The central objective of the Prophetic endeavour in advancing the Message of the Qur'an was to establish the vicegerency of man on the earth.

Sincere in aim and ideology, a Muslim needs to be dedicated in life to promoting welfare of Humanity as a whole, regardless of region and race, colour and creed. A true Muslim society should have its own definite programme of action as against the profane modernist ways and devices initiated and encouraged in the name of civilization or democracy, thereby, letting loose collective exploitation of God-given resources, resulting in the enslavement of helpless communities and countries. Admitted that the West has had placed on record certain advances in the fields of science and technology and the related philosophy and literature of its own liking. This and the spirit of free inquiry and investigations into the secrets of nature are to be admired and the methods and examples therof adapted in the light of prophetic saying:

كلمة الحكمة ضالة المومن فحيث وجدها فهوا حق بها(رواه ترمزى)

Wisdom is the lost property of a believer; he must take it, wherever he can find it."

In the early twentieth century, Muslims of Sub-continent needed an intellectual deeply connected with the pure ideology of Islam who knew Western Philosophy and Eastern (Islamic) institutions. And it was not other than Allama Sir Mohammad Iqbal(1877-1938) whose contemporaries in the Arab world, Ahmad Showqi (1868-1932), Khaleel Mutran (1885-1949), M'arufal-Alrassafi (1875-1945) and others used Islamic themes in their works only to serve the ends of "secular nationalism" by imitating and propagating the materialistic philosophy of the West. On his return from Europe (1908), the Allama found humanity groaning under the yoke of materialistic systems of the West: he set himself to work for the political, religious, moral and intellectual awakening of the countries and peoples concerned. What he preached through his poetry was the ideology of action and sustained effort supported by the holy

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Qur'an and the *Sunnah* of the prophet of Islam. Describing himself as the "voice of the poet of tomorrow", his message was to "remind the individual of his exalted status in the scheme of the universe and of his high destiny which could be achieved by will and determination."

This book is actually a collection of research papers and essays written by the author on different occasions during the last few years. All these writings deal with contemporary issues involving the Allama's thought and art, his concept of nationalism and *khilafat-i-islamia,* the status of women in Islam, knowledge and civilization, etc. Some of the papers were presented at the National Seminars organized by different departments and centres of the University of Kashmir especially by the Department of Law (in collaboration with Objective Studies, New Delhi) Centre of central Asian Studies (CCAS), and Iqbal Institute of Culture & Philosophy . Some of the essays appeared in the *Greater Kashmir* (English Daily, Sringar), and the "*Voice of Kashmir*" edited by G. N. Khayal (Weekly, Srinagar).

One of the papers on a significant theme "Allama Iqbal on the Renaissance of Islam" found place in *Challenges to religions and Islam* (Vol.II, edited by prof. H. N. rafiabadi, Shah Hamadan Institute of Islamic Studies, Kashmir University). Two papers, entitled "Allama Iqbal- The Trend Setter of Neo-Ijtihad" and "Iqbal's Concept of Knowledge and Civilization" were published in *Meethaq* (an International English Journal; Editors: Dr. Syed Zahoor Geelani and Dr. Mohammad Syed Shah Qadri, Srinagr Kashmir) .

Some of my edited works in this collection include Dr. Javid Iqbal's "Allama Iqbal on Secularism" and Dr. Khalid Masud's article regarding the interpretation of "Iqbal's Reconstruction of Analogy" (after elaborating and editing it) under the title "Iqbal's Historical Contribution in the Reconstruction of *Qiyas* for Muslim Women in the Subcontinent."

I now take this opportunity of expressing my deep sense of gratitude to my affectionate guide and well known scholar of *Iqbaliyaat* Prof. Bashir Ahmad Nahvi (Former Director, Iqbal Institute of Culture & Philosophy and Dean, Faculty of Arts,

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University of Kashmir) for his constant help, guidance and valuable suggestions in the preparation and completion of myworks on Iqbal studies and its allied fields.

I also acknowledge the Sincere and expert guidance of Prof. Sheikh Mohammad Iqbal, internationally known Islamic historian and a living legend of Kashmir.Prof. Iqbal Sahib enriched the margins of the book with his scholarly suggestions and encouraged me a lot for further research on Iqbaliyat.

My Sincere thanks are to my elder friends and colleagues prof. Hameed Naseem Rafiabadi,(Head, Department of Religious Studies , central University of Kashmir) Prof. Abdul Rashid Bhat (Guest Professor, Iqbal Institute), Prof. Badr-ud-Din Bhat (Former HOD Arbaic and Islamic Studies, of Islamia College for Science & Commerce, Hawal Srinagar) and Dr. Sheikh Talal, (Javid Iqbal) Former Assistant Professor (Research) Centre of central Asian Studies, University of Kashmir for their valuable suggestions in the improvement of this work.

Its first edition was brought out in a hurried manner so that it could be available to the students of research scholars of Iqbal Studies as soon as possible.After that the author has been all along conducting further research for upto the mark improvement of the book.

I am highly thankful to my Ph.D Scholar, Syeda Irtiza Bukhari, Who diligently read the entire script of this book and took personal interest in its proofreading in the second edition.May Allah Bless her.

I must also thank again to Khalid Bakhtawar of the Institute, who has been composing several drafts and revisions of this study meticulously.

While thanking them all, I must finally emphasize that whatever shortcoming, errors or mistakes there are in the present book, they are my sole responsibility.

I am hopeful, that the book will be received by academicians and Iqbal lovers with warm welcome and appreciation.

At the end, I must express my gratitude to Educational Publishing House, New Delhi for accepting this book for Publishing.

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In this regard, I am especially thankful to Dr. Mohi ud Din Zoor Kashmiri Senior Assistant Professor of Higher education, whose personal interest has made this publication possible through Educational Publication House New Delhi.

I conclude with the following verse of Allama Iqbal:

عقل ہے تیری سپر، عشق ہے شمشیر تری
مرے درویش خلافت ہے جہاں گیر تری

Intellect is your shield and love is your sword
Darwaish (My seer) sovereignty of the universe then belongs to you

31-01-2021
17-Jumada Al-Sani 1442

Dr. Mushtaq Ahmad Ganai
Coordinator
Iqbal Institute of Culture and Philosophy
University of Kashmir.

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CHAPTER—I

Iqbal on The Renaissance of Islam

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The Renaissance in the subcontinent was primarily inspired and activated by Sir Syed Ahmad Khan (1817-1889) and Allama Sir Mohammad Iqbal (1877-1938).

Sir Syed Ahmad Khan laid its foundation in the nineteenth century, by providing modern scientific education in the form of Aligarh Muslim University.

Allama Dr. S. M. Iqbal the poet, philosopher of the East lived in the first half of the twentieth century and now we stand in the 21st century. The present world is a fast changing world. This ever changing scenario poses difficult challenges to the big powers of the world. Allama Iqbal died on 21st April 1938. His times are past, and his era seems to be ended, yet his thought, art and his firm universal concepts are as fresh as earlier. They are quite meaningful with reference to our contemporary world and have full potential to face the grim and grave challenges of our times as well.

Infact Allama Iqbal, not only possessed an unusual deep insight into the social, political, economic and human problems of his own time, but he also combined with it such a unique philosophical sagacious appraisals of the future that we can without any exaggeration, call him a poet of the time yet to come, as he himself says:

من نوائے شاعرے فرداستم

I am the poet of the Tomorrow;

From the very beginning, we saw in Iqbal a strong desire for a radical change. Almighty Allah bestowed on him a song from Shiraz, as he himself says:

تنم گلے ز خیابانِ جنتِ کشمیر

دل از حریم حجاز و نوا ز شیراز است

My body is a flower from a garden in the paradise of Kashmir
My heart is from sanctum of Hijaz
My song is from Shiraz

Here in the subcontinent, Allama Iqbal had to live under the yoke of colonalism and the British had not only colonized Allama Iqbal's homeland (India) but had also subjugated the major part of Asia and Africa. The free soul of Iqbal and his song of Shiraz could

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never reconcile with this western subjugation. His intellect could not be arrested by the shackles of slavery, because he had a unique outlook towards life and the universe. Therefore he always feels restlessness in his contemporary surroundings. So he was not satisfied with the society he lived in. He therefore stood up to reform this whole society. In this connection he first of all felt that all human beings in general and Muslim *Ummah* in particular should strictly act upon their educational and cultural values. Education is a part and parcel of the culture of a nation and is the instrument through which a culture perpetuates. These two things cannot be separated from each other in just as the flesh cannot be separated from the bone. Infact, every system of education basically consists of a set of certain social ideals, values and norms. It is based on a specific view of life and culture. So imitation and blind faith in this realm is a suicidical act, but as for as techniques and methods are concerned, one country or one civilization can safely profit from the experiences of others. But in this give and take, great care should be taken in respect of values; principles and ideals, for a conscious or unconscious adoption of them may destroy the entire fabric of a nation's culture. Therefore, Allama Iqbal clearly advices us that:

ز خاک خویش طلب آتشے کہ پیدا نیست
تجلی دگرے در خورِ تقاضا نیست

"Look into thy own clay for the fire that is wanted
The light of another is not worth striving for

In another poem he again insisted that:-

اُٹھا نہ شیشہ گرانِ فرنگ کے احسان
سفالِ ہند سے مینا و جام پیدا کر

Seek not bounty of the glass blowers of the west
Make your own world from the clay of India.

In the same way he advised us in another place:

رزقِ خویش از نعمتِ دیگر مجو
موجِ آب از چشمۂ خاور مجو

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Seek not thy bread from the bounty of another
Seek not the waves of water from the fountain of the sun.

Allama Iqbal awakens us by saying that alien education and culture disrupts our own values, ideals, norms, civilization and tradition. Infact Allama Mohammad Iqbal looked to the historical situation as an opportunity of transforming conflicts and confrontation into concord and confluence. By virtue of his highly philosophical vision, he sincerely felt himself capable of pioneering a new movement of cultural intercourse and interdependence on the progressive line.[3]

According to Dr. G.R. Abdullah, "what qualified him (S.M.Iqbal) especially for the great mission was the mastery that he had gained over the cultural traditions, Eastern as well as western concurrently."[4]

Allama Iqbal loved modern education from a widest perspective which necessitated a critical view of western culture, one of its offshoots ebbing education. Taking a critical view of the whole problem he condemned it for its expansionism in the human world, particularly the world of Islam. In spite of his unqualified appreciation of the material and scientific advancement brought out by the west, he felt duty bound to subject the uncritical acceptance and whole sale adoption of its ways in the part of the peoples in the East because of their indolence, inaction and inertia. Allama Iqbal advised the Muslims with full confidence in his famous lectures entitled ***"The Reconstruction of Religious thought in Islam"*** that:

"The task before the modern Muslim is therefore immense. He has to rethink the whole system of Islam, without completely breaking with the past ... ... The only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even if we may be led to differ from those who have gone before us."[5]

He at the same time stressed to follow the glorious traditions and adhere them. In his famous Persian collection ***"Ramuzi Bekhudi"*** he captions a chapter as follows *"That the perfection of communal life is attained when the community, like the individual, develops the sense of selfhood, and that the propagation and the perfection of his sense is made possible through the perpetuation of National traditions."* [6]

That is why he never neglects glorious traditions of the past and says:

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قوم روشن از سوادِ سر گذشت

خود شناس آمد زیادِ سر گذشت

سر گذشت او گر از یاد ش رود

باز اندر نیستی گم می شود

نسخہ بُودِ ترا اے ہوش مند

ربط ایام آمدہ شیرازہ بند

ربطِ ایام است ما را پیرہن

سوزنش حفظِ روایات کُہن

چیست تاریخ اے ز خود بیگانہ

داستانے، قصہ اُفسانہ؟

ایں ترا از خویشتن آگہ کنند

آشنائے کار و مردرہ کنند

روح را سرمایہ تاب است ایں

جسم ملت را چو اعصاب است ایں

"The record of the past illuminates the conscience of a people.
The memory of the past achievements makes it self-aware.
But if that memory fades, and is forgot, the folk again is lost in nothingness.
Know, then it is the connection threads of days,
That sticks up thy life's loose manuscript.
This self same thread sews us a shirt to wear,
Its needle is the remembrance of old yarns
What is history? O thou unaware of the self!
A fable, a legend, or a tale?
Nay, 'it is the thing that maketh thee aware of the true self, alert unto the task
A seasoned travelers; it is the source of the souls

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Ardour, *'it is like nerves to the body of the whole community* And again says in the same book ***"Rumozebekhudi"***

اے پریشاں محفل دیرینہ است
مرد شمع زندگی در سینہ است
نقش بر دل معنیٔ توحید کُن
چارۂ کارِ خود از تقلید کُن

0 thou! Whose old concourse is dispersed
Within whose breast the lamp of life is out,
Engrave on thy heart the truth of ***Tawheed***
Solve thy problem by resorting ***Taqlid.***"[8]

According to Allama Iqbal the purpose of ***Taglid*** is maintenance of the nation. This was his approach to the shining past of the Ummate Muslima. He has discussed it more aptly in his famous lectures of *"The Reconstruction of Religious Thought in Islam"* as:

Life moves with the weight of its own past, and that in any of conservatism cannot be last sight of. No people can afford to reject their past entirely; for it is their past that has made their personal identity. And in a society like Islam, the problem of revision of old institutions becomes still more delicate, and the responsibility of the reformer assumes for more serious aspects.

From these above references, we can fully understand that how could Allama Iqbal plead for that uncontrolled independence which certain modernists and so called reformers put into his mouth. He fully understood that every Tom, Dick or Harry cannot exercise ***Ijtihad*** in *Islam*. ***Ijtihad*** has its own peculiarities and conditions. It must be exercised by those who are fully knowledgeable personalities. This character should be revolved upon. In ***Rumuz-i-Bekhudi*** while discussing the question of ***Ijtihad*** and ***Taqlid,*** he throws light on this important problem and says:

زاجتہاد عالمان کم نظر
اقتدا بر رفتگاں محفوظ تر

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"It is better to follow those who have gone forth, than the ***Ijtihad*** *(Independent Reasoning) of the claimants of knowledge who are short sighted"*

Infact Allama Iqbal advised Muslims to recognize that change was compatible with the basic values of their tradition. This is why the Muslim reformer thought that improved forms of religious education were urgently necessary. Allama Iqbal wanted cultural autonomy for the Muslims precisely because he thought that such autonomy would make them ready to change and develop. That is why, a well known orientalist Dr. Sheila Mc Donough writes in her book that, *"if the Muslims were to become a minority community in an independent India dominated by Hindus, Iqbal feared that they might retreat into sterile religious conservatis. Iqbal thought of law and education as the most effective ways to implement effective social change. The poet - philosopher made his statements about Islamic law carefully as a way of indicating that the principles of the Islamic law were sound with respect to equality and justice, and that the future generations of Muslims should work out for themselves how to implement these values most effectively in reformed and modernized structures of Islamic law. But clearly, Iqbal wanted the Muslims themselves to choose freely to change their laws and the political economic and social structure of their society.*[11]

It is a well known truth that Dr. S. M. Iqbal was not only a champion of his nation's freedom but a crusader for the emancipation of people of the world. He was truly cosmopolitan in his outlook, but his cosmopolitanism grows out of the Islamic world-view. Indeed if there is one constant theme through out his life's work it is passionate propagation of Islam. Reviewing the history of mankind, Allama Iqbal wrote, "It is an un-ending succession of deadly combats, blood feuds and internecine wards." Now the question arises as to whether in these circumstances it is possible to bring forth a community, the basic of whose collective life will be peace and good will. Allama believed that the Islamic Milat was such a community, whose ideal territory would be the whole earth. Western scholars in their eagerness to tarnish the Islamic message deliberately chose to misinterpret Iqbal's thought. Despite his patriotism, which is the moral duty of every civilized person, Allama Iqbal referred repeatedly to the universality of message. In politics as well as in philosophy he turned to the reforming role of Islam. In ***Asrari-Khudi***(The mysteries of selflessness), he presented, for the first time, substantiation of the necessity of combining the traditions of Islam and their reformation in the spirit of the times with an expostulation of the moral and ethical conceptions of Islam. Though in ***Payam-i-***

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Mashriq, Iqbal made it clear that profound socio-economic changes were necessary for the establishment of a just society as envisaged by Islam. A just society, however, depends on the moral perfection of man.

In real sense, Allama Iqbal was the only Muslim intellectual in twentieth century who has a truly international outlook and again the only Muslim thinker and reformer who thought and wrote extensively and extemporally about international questions and problems of the contemporary world.

His cordial scientific message to the present world is that Islam did and will yet lead the world from darkness into light.[12]

In ***Asrar-i-Khudi*** (Secrets of the self) and ***Rumuz-iBekhudi*** (The mysteries of selflessness), he presented for the first time substantiation of the necessity of combining the traditions of Islam and their reformation in the spirit of the times with an expostulation of the moral and ethical conceptions of Islam. Through ***Payam-i-Mushriq*** Allama Iqbal made it clear those profound socio-economic changes were necessary for the establishment of a just society as envisaged by Islam. A just society however depends on the moral perfection of man. Islam, Allama Iqbal believed, is the only religion which did and will reform the moral nature of man. But before Islam could accomplish this task in the modern world, the religious thought in Islam itself needed to be reconstructed.

In December 1928, Allama Iqbal went to Madras on the Invitation of **"The Muslim Association of Madras"**, to deliver lectures compositely entitled, ***"The Reconstruction of Religious Thought in Islam".***

"These addresses were a conscious attempt to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent development in the domains of human knowledge". [13]

Infact these knowledgeable lectures embodied Allama Iqbal's mature formulation of moral, social and political philosophy' whose main springs lay imbibed in Islam. Allama Iqbal was convinced that to achieve the social, economic and political goal of Muslims in the modern era a reconstruction of Islamic thought was an imperative upon them.

Allama Iqbal exhorted *"the Ulama and scholars of the world of Islam to understand the real meaning of what has happened in Europe and then to move forward with self-control and a clear insight into the ultimate aims of Islam as a social polity'* [14]

Allama Iqbal emphasized, however, that religions and religious forms of the world-view must be presented to import true

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meaning to the existence of human personality and the ideal social system as well as for the exposition of those objective truths which cannot be explained by scientific analysis. Allama Iqbal reminded the modem man with his full confidence that, *"Religion* is *not a departmental affair, it* is *neither* mere *thought, nor* mere *feeling, nor* mere *action; it* is an *expression* of the *whole* man'.[15]

Allama Iqbal saw the contemporary world torn between secularism, capitalism and atheistic communism. He regarded western capitalism, imperialism, democracy, fascism as born from mankind evils, from which the world had gained nothing but rapine and war. The communist ideal with its endorsements of economic justice, social equality and support of freedom movement was rosy in appeal yet was utterly deprived and condemnable because of its atheism. Thus all the extemporary ideologies were either thoroughly corrupt or grossly inadequate. Therefore according to Allama Iqbal only choice before the world was Islam, which is a just and the complete way of life. Allama Iqbal vehemently believed that Islam which has a great spiritual power only can cure the present human diseases. In this regard he said with full belief that, "Humanity needs three things today; *Spiritual emancipation of the individual and basic principles of a universal Import directions the evolution of human society on a spiritual basis."* [16]

Allama Iqbal in his quest for safety and protection against modernism was even prepared to go to the extent of saying as follows:

"I very much appreciate the orthodox Hindus, demand for protection against religious reformers in the new constitution. Indeed the demand ought to have been first made by the Muslims "[17]

It is worth mentioning here that according to Allama Iqbal those who are to exercise ***Ijtihad***[18]must be endowed with certain specific qualifications which may be summed up as follows:

(a) Knowledge of Islam, deep understanding of the ultimate aims of its ideology, institutions and politics.

(b) Understanding of the modern problems that beset the Muslim world;

(c) Closeness to the Prophet's way and understanding of his methods and approach and

(d) Reliable moral character so that his decisions may be looked upon with respect.

In his seven lectures entitled, **"The Reconstruction of Religious Thought in Islam"** there is an important lecture about *Ijtihad,* entitled ***"The principle of Movement in the structure of Islam".***In this lecture Allama Iqbal analysis various definitions of

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Ijtihad and rejects the static view implied therein. He fully discussed the phenomenon of the relapse of ***Ijtihad.*** Among the causes of its immobility, he enumerates the following:

(1) Orthodox reaction to rationalist movements such as the Mu'tazilah.
(2) Apprehensions about Sufism and
(3) Destruction of Baghdad.

These factors or drawbacks forced the Islamic society to discontinue the exercise of ***Ijtihad.*** But later on the scholars of Islamic law, some of them educated in the modern institutions, believe that the restrictions imposed on the development of Islamic law by closing the gate of ***Ijtihad*** must not be maintained any more and that there is no justification for these restrictions. They believe that a society is an organism in evolution, constantly changing and developing as it moves from its beginning to its end. The social, economic, educational and political conditions at the time of the destruction of Baghdad had changed considerably from those of the period of the great Imams, which lead to closing the gate of ***Ijtihad.*** The present day social, economic and political conditions of the Muslim society are also entirely different from the circumstances of the earlier periods and requires considerable changes in social, economic, political and legal codes to meet these requirements. For such a situation the great Imams had a role, to follow. It cannot be denied that laws change to accord with the change of time and age. According to ***Ibn Khaldun*** the great historian of Islam, *"The conditions, customs and sects of the world and nations do not continue according to any specific pattern of stable programme. There is always change from time to time, from one condition to another. In as much as this applies to persons, times and provinces, it applies likewise to countries, ages and states. Such is God's order among his creatures."* [19]

Under these circumstances Iqbal advised the present day Muslims that the only effective power therefore that counteracts the forces of decay in a people is the rearing of self-concentrated individuals. Such individuals alone reveal the depth of life. They disclose new standards in the light of which we begin to see that our environment is not wholly invoialable and requires revision.[20]

Allama Iqbal in his lecture about ***Ijtihad*** discussed about ***"Wahhabism"*** and traces its origin to *Ibn Taimiyyah.* The impact of Wahhabi movement continued in modem era and culminated in the reform movements in the Turkey. He particularly singles out *Zia Gokalp* as a symbol of modern trends in Islam in Turkey, and criticizes his views on the emancipation of woman. After this

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analysis, Iqbal comes to grapple with the actual problem of ***Ijtihad*** in the present situation. In his view the crux of the problem lies in facing certain fundamental facts. Allama Iqbal emphasis that until the rise of the Abbasids there was no written law of Islam apart from the Qur'an. Secondly, during the first four centuries of Islam the activities of ***Ijtihad*** which culminated in the appearance of nineteen schools of law, not only demonstrates the dynamism of Islamic law but also points out that the formulation of Islamic law was the result of these activities. With these preliminary remarks, he goes on to discuss the four basic sources of Islamic law, i.e.; The Qur'an, Hadith, ***Ijma*** and ***Qiyas.***[21]

He elaborated and brings out the dynamic character of these principles. He gave us in present changing situation an entirely new thinking and interpretation of *Ijma* (consensus).[22]

Instead of letting it remain passive material sources of legal reasoning he proposes it to become an active functional source in the form of legislative assembly in present set up. He wanted to move ahead with deep caution and organize an academy where he could put together the *Ulema* and the modern educated personalities. He felt that it was not always possible that all the aforementioned qualities may unite in anyone individual. Then, what should be the way out? Allama Iqbal seems and wanted to organize a council consisting of *Ulema* and modern educated persons who may through their corporate efforts, make some original contribution to the reconstruction and the re-codification of the law of Islam. This task was so predominant in his mind that in his famous presidential address of Muslim League in 1932 he said:

"I suggest the formation of an assembly of Ulema which must include Muslim lawyers who have received education in modern jurisprudence. The idea is to protect, expand and if necessary to reinterpret the law of Islam in the light of modern conditions, while keeping close to the spirit embodied in its fundamental principles, this body must receive constitutional recognition so that no bill affecting the personal law of Muslims may be put on the legislative anvil before it has passed through the crucible of this assembly". [23]

It is obvious that Allama Iqbal thought that in present situation deficiency of ***Ijtihad*** could be met through consultative *Ijtihad* or *shoora Ijtihad. He* clearly mentioned in his lecture about *Ijtihad "That Ijma is a democratic process and reveals that Islam is basically different from priesthood."*[24]

Ijma (consensus of *Ulemas*) of a later generation can also change or alter the *Ijma* of an earlier generation, of course on the basis of legal arguments i.e.; *Dala'il-i-Sheriya.*

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Allama says that after the period of the pious *Khilafat-i--Rashida* the democratic machinery of *Ijma* could not be reestablished and reliance was placed on individual *Ijtihad* alone. To him this was a great tragedy. But now the institution can be revived through a modern legislative assembly. According to Allama Iqbal this assembly can become an agency for its performance. Allama Iqbal is also conscious of certain practical difficulties in this regard viz;

(a) The presence of non-Muslims in the Modern Legislatures; and

(b) Lack of religious understanding and of the knowledge of Islamic law among the present legislators.

He therefore clearly suggests that there should be Muslim legislative assemblies and:

"The Ulema should form a vital part of a Muslim legislative Assembly helping and guiding free discussions on questions of law. The only effective remedy for the possibilities of erroneous interpretations is to reform the present system of legal education in Mohammedan countries, to extend its sphere and to combine with an intelligent study of modern jurisprudence." [25]

Today Islam's greatest need is the reconstruction of the Islamic law and its re-codification in such a way that it may provide the Islamic answer to the hundreds of thousands of new questions that have been posed by the modern economic, political, social and national and international developments.

In view of the above observations it appears that Allama Iqbal gave the Muslim *Ummah* courage, confidence and a clear direction towards the ultimate truth. In 1905 he addressed a huge Muslim Congress and said:

"There is no privileged class, no priesthood, no caste system. Islam is a unity in which there is no distinction and this unity is secured by making man believe in the two simple proportions the unity of God and the mission of the prophet, propositions which are based certainly of the supernatural character but which, as they are on the general religious experience of mankind and intensely true to the average human nature. Now this principle of the equality of all believers made early Musalmans the greatest political powers in the world. Islam worked as a leveling force, it gave the individual a sense of his inward powers; it elevated those who were socially low. The elevation of the downtrodden was the Chief Secret of the Muslim political power in India. Islam is one and indivisible, it bears no distinction in it. There are no wahabies, Shiasand Sunnies in Islam. Fight not for the interpretation of the truth when the truth itself is in

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danger. It is foolish to complain of stumbling when you walk in the darkness of night. Let all come forward and contribute their respective shares in the great toil of the nation. Let the idols of class distinction and sectarianism be smashed for ever, let the Muslims of the country be once more united into a great vital whole." [26]

Infact pan-Islamism, in as much as it aims at promoting unity and sense of brotherhood among Muslims all over the world, is in reality as old as Islam itself. It is said to derive its sanction from a saying of the prophet (SAW) to the effect that all Muslims are brethren. It was at the best a tepid dogma and remained ineffective for centuries except during the crusades when a common danger led to a concerted action among some Muslim countries. In this context, Prof Jagan Nath Azad quotes in his book, the comments of a well known Islamist, Prof Aziz Ahmad about the contribution of Allama Iqbal as,

"On the political plane Iqbal accepted Al-Afghani's view of regarding Mecca as an accepted religious centre; he searched for a political center of Dar-ul-Islam by examining Al-Mawaududi's theories in the light of recent developments and in agreement with Turkish thinker decided to leave the veined questions of the Khilafat aside for the time being and arrived at a multi-national concept of pan-Islamism. This made it possible for him to reduce AI-Afghani's concept of a North West Indian and central Asian Muslim state within the Indian subcontinent. Since the concept of such a state implied succession from predominantly Hindu India, he retained at least one element of Sayyed Ahmad Khan's political thought i.e. Muslim separatism within the sub-continent. [27]

Regarding Allama Iqbal's attempt to guard Islam as a living force by reconstructing the Muslim religious thought Prof Azad quotes Miss Stepanyents who writes, *"Further more he (Iqbal) was familiar with western philosophy and sciences, and knew how to present the ideas of religious modernism with theoretical persuasion. His desire to bring the teaching of Islam closer to the younger generation of national bourgeoisie and intellectuals who entered to cast off the burden of the old dogmas and adopt new ideals."*[28]

Infact the political and economical supremacy of the west and the system of education which imposed a slavish mentality among the Muslims they got engrossed in inferiority complex. In this situation Allama Iqbal had a keen vision and a penetrating mind. He studied the conditions of the Muslims and realized the disease that infected its body. He clearly understood the real impact of the western culture and read the writing on the wall. He knew that a revolutionary change in the outlook of the Muslims was the greatest

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need of the hour. Therefore, he warned the Muslims that if they ignored the great challenge of their time, they will be eliminated from the sphere of the existence and will be relegated to the dust bin of history.

Allama Iqbal's diagnosis of the problem was that the long period of cultural disintegration and the influence of the modern west had destroyed the moorings of the Muslim society. Muslims declined because they left Islam and Islamic teachings and practices. Muslims adopted an easy way of submissiveness and inactivity. Under the spell of the west, their confidence in their values was shaken and they became to ape the western ways of life. Moreover, an inferiority complex developed in them. The influence of non-Islamic Sufism further sapped the springs of activity and Muslims became what they were. He clearly maintained a realistic approach and realized that west primarily fosters a materialistic approach and the East develops only a spiritualistic approach. Therefore, he wrote:

ضمیرِ مغرب ہے تاجرانہ
ضمیرِ مشرق ہے راہبانہ [29]

The conscience of the west is commercial and that of the East is monkish.

Indeed this was realistic appraisal of the situation and Allama activated all his energies to pull the *Ummati-muslima* out of this mire of degeneration. Allama Iqbal advised the Muslims to revive their attitude towards the west. He said that all was not good in Europe. He critically studied the fundamentals of the western civilization and exposed their weaknesses. He criticized those who blindly followed the west and asked them to use reason and vision. While pointing out the major weaknesses of the west and the hollowness of its materialism and secularism, he did not ignore at those real factors which have been responsible for Europe's success and grandeur. He clearly cautioned us that:

قوتِ مغرب نہ از چنگ و رباب
نے ز رقص دختران بے حجاب
نے ز سحرِ ساحران لالہ روست

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نے ز عریاں ساق و نے از قطع موست
محکمی اور انہ از لادینی است
نے فروغش از خطِ لاطینی است
قوت افرنگ از علم و فن است
از ہمیں آتش چراغش روشن است
حکمت از قطع و برید جامہ نیست
مانع علم و ہنر عمامہ نیست

"The secret of the West's strength is not in the late and the guitar,
Not in the promiscuous dancing of her daughter.
Not in the charms of her bright faced beauties.
Not in bare shines, nor in bobbed hair.
Her strength is not from irreligiousness
Nor is her rise due to Latin script.
The strength of the west is due to knowledge and science,
Her lamp is alight from this fire only.
Knowledge does not depend on the style of your garments,
And a turban is not obstacle to the acquisition of knowledge"

In nutshell, we can say that Allama Iqbal was really a versatile genius. A great poet philosopher of the East, a noble master of his art, an inspired thinker, he was more than all that, he was a pioneer of the Renaissance of Islam in the whole world. And therein lies his greatness and this is the reason that Girami a well known contemporary poet of his times aptly proclaimed about him:

در دیدۂ معنی نگہاں حضرت اقبال
پیغمبری کرد و پیمبر نہ تواں گفت

Those gifted with eyes which discern meaning know that Allama Iqbal though not a prophet did yet fulfil the mission of prophecy.

Allama Iqbal is that genius of the modern world of the Islam who not only brought to light the real importance and role of *Ijtihad*

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but also suggests the ways and means through which this principle of life could be translated into reality in the modern world. This is perhaps one of his basic contributions to the contemporary Muslim thought.

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NOTES AND REFERENCES

(1) In the Asrar-o-Rumuz, Iqbal says, "I am the voice of the poet of tomorrow". The secrets of the self (Trans. RA Nicholson), Lahore, 1975, pr.

(2) Dr. S.M.Iqbal's ancestors belonged to and lived in Kashmir. Originally they were Brahmins of sapru clan. Referring to his ancestral home, he says in (A Message from the East, that my body is a flower from ..... Translated by Hadi Hussain) Lahore, 1977 p146. It is also here worth mentioning that Iqbal's ancestors migrated from Kashmir in the beginning of 16th century and settled in Sialkot, now in Pakistan. Iqbal was born and educated here up to intermediate, for details, see Javid Iqbal, Zinda Rud: Lahore, 1979 p 1-16

(3) Wilfered Cant will smith, "Modern Islam in India" (Victory Gollancy Ltd. London. P127)

(4) Prof. B.A. Nahvi, "Iqbal Religio-Philosophical ideas." (Iqbal Institute K.U. Srinagar 2003, P.P 12)

(5) S.M.Iqbal, "The Reconstruction of Religious Thought in Islam" Kitab Bhawan Delhi 1974. P.P15

(6) Rumuzi-Bekhudi Transt. By prof. Yousuf Salim Chisti (Atikad Publishing House Delhi-4 p.p 338)

(7) Rumuzi-Bekhudi Translation By prof. Yousuf Salim Chisti

(8) Rumuzi-Bekhudi Translation By prof Yousuf Salim Chisti

(9) S.M Iqbal, "The Reconstruction of Religious Thought in Islam. PP 159

(10) Rumuzi Bekhudi (pp 340)

(11) Dr. Sheila M.C Donough, "The Flame of Sinai-Hope and vision in Iqbal" (Iqbal Academy Pakistan, 2002 pp 187

(12) Riaz Hussain. "Iqbal and International Missionary of Islam", Annad publications pvt. Ltd., New Delhi 10002, Daryagunj, Replain 1993

(13) See preface of "the Reconstruction of Religious Thought in Islam"

(14) 6th Lecture of Reconstruction pp 158

(15) "Reconstruction" pp 5

(16) 6th Lecture in Reconstruction pp 150

(17) Speeches and statements of Iqbal Ed. S. A. Lateef, Iqbal Academy Lahore 1948 pp:98.

(18) The Arabic word for ***Ijtiahd*** literally means an effort or an exercise to arrive at one's own independent judgment. In the broadest sense, it means the use of human reason in the elaboration and explanation of the *Shariah* law. It covers a

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variety of mental processes, ranging from the interpretations of text of the Quran to the assessment of the authenticity of Ahadith. Qiyas or analogical reasoning is a particular form of *Ijtihad* the method by which the principles established by the Quran, sunnah and *Ijma* are to be extended and applied to the solution of new problems not expressly regulated before ***Ijtihad***, therefore it is an exercise of one's reasoning to arrive at a logical conclusion on a legal issue.(On ijtihad and Iqbal, there is a full flaged research paper included in this book, entitled, "Allama Iqbal the trend-Setter of Neo-ijtihad" (Chapter No. V)

(19) IBNI KHULDUN, "Muqadima" Delhi publications 1966, page 1: 29

(20) "S.M. Iqbal "The Reconstruction of Religious Thought in Islam" Delhi publications 1974, pp160.

(21) "Reconstruction" pp 161.

(22) Consult the whole 6th Lecture in Iqbal's "Reconstruction".

(23) S.A Waheed "Speeches and Statements of Iqbal" Hindustan publications, New Delhi, pp 118

(24) Consult 6th Lecture in Iqbal's "Reconstruction".

(25) Consult 6th Lecture in Iqbal's "Reconstruction".

(26) S.A. Wahid "Iqbal, Islam as a Moral and political Ideal" Reproduced from Hindustan Review, Vol. XX July-Dec., 1909. op. cit P 54

(27) Jagan Nath Azad, "Iqbal; Mind and Art". Modem publishers, Lahore (Pakistan) New Edition 1999 pp. 103

(28) Jagan Nath Azad, "Iqbal; Mind and Art" pp. 163.

(29) Kulliyat-e-Iqbal (Armagan-e-Hijaz) (urdu) Alahamra Publisher's Pakistan 2004 p. 862.

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CHAPTER—II

Iqbal's Unique Concept of Nationalism and Khilafati-Islamia

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The poet-Philosopher of the East, Allama Iqbal fully believed that Islam constructed nationality out of the purely abstract idea, a common spiritual aspiration. In Islam the concept of nationality had no material basis like territory, race, colour, language, script or mode of dress. The sense of solidarity among the Muslim people really depended on like-mindedness on a certain view of the world and a commitment to sacrifice ones life in defense of this ideal.

Allama Iqbal believed that for a Muslim, Islam was by itself nationalism as well as patriotism. According to Allama Iqbal Islam transcended all blood relationships and all territorial attachments. It demanded exclusively loyalty to Allah and not to Sovereign. Loyalty to Allah implied in Iqbal's terms, "loyalty to one's own ideal self. Allama Iqbal clearly mentioned his views about the abolition of the so-called caliphate and the subsequent growth or republican spirit in the Muslim countries at his times that it was a return to the original purity of Islam. According to Allama Iqbal this development in Muslim countries at his times was the underlying principle of Islam, which was displaced by Arab imperialism, especially after the fourth caliph.

According to his son Dr. Javid Iqbal, "he (Iqbal) envisaged an international Islam, when he stated that, Islam was neither nationalism nor Imperialism but a common wealth of nations which accepted the racial diversity and the ever changing geographical demarcation for reference only, nor for constraining the social horizon of its members. However he believed that for the time being every Muslim nation should concentrate on itself until all were strong enough to constitute a living family of republics by adjusting their mutual rivalries, through the unifying bond of Islam. The uniform spiritual ethos in the Islamic world facilitated the political unity of Muslim states. This combination could assume the form of an ideal international state or become League of Muslim states, interlinked with one another through treaties pacts or alliances. Politically the solidarity of Islam would breakup if the Muslim states were to go to war against each other and religiously it would fizzle out if the Muslims rebelled against the basic principles of Islam."[1]

A well known orientalist and Iqbalian Prof. Annemarie Schimmel comments about Allama Iqbal's unique Islamic thought that, "one can apprehend Iqbal's whole set of religious ideas as a commentary of the simple words of the creed and Kenneth cragg is no doubt right when he thinks that Iqbal's work "represents an attempt to express a new the fundamental of Islamic faith in terms of modern thought," and that he expressed "the meaning the shahada has come to hold for some modern Muslims".[2]

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Prof. Annemarie Schimmel further argues, "Indeed Iqbal has built his system-as for as we can call it a closed system upon the principle of *Tawhid*, the acknowledgement of the absolute uniqueness of God which is reflected in the unity of individual life and the unity of religio-political groups."[3]

"The new culture finds the foundation of world unity in the principle of *Tawhid*. Islam as a polity is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, Loyalty to God virtually amounts to man's loyalty to his own ideal nature."

More than a decade before Allama Iqbal, wrote these lines, and he had given the following title to a most important chapter in the Rumuz, that, the ideal of the Muhammadan *Ummah* (Religio-political community) is the preservation and propagation of *Tauhid*.

This ideal recurs in all his poetical works, down from the Bangi-Dara to Payami Mashriq and in his prose works. The principles of Divine unity becomes at the same time, a formative factor for the unity of mankind.

Therefore Allama says, "Religion (Islam) was neither national nor racial nor personal but purely human."[4]

Unlike Christianity, Islam from the very beginning was founded as a civil society. The legal principles laid down in the Quran like the Twelve Tables of the Romans carried potentialities of evolution through interpretation. Thus there is no duality of sprit and matter in Islam. Its religious ideal and social order is organic to each other.

So, Allama Iqbal vehemently proclaimed that "spiritual life ought to form the very basic of all political expression. Territorial patriotism is innate in man, yet his belief traditions and culture has greater significance. Man should live or die for these values rather that portion of land to which his soul has developed a kind of temporary attachment.[5]

The political system of Islam is based on three principles: Tawhid (oneness of Allah), Finality of Prophet Mohammad (SAW) (Prophethood) and Khilafa (Caliphate)

According to Dr. Khalid Masud, in early Islam *Khilafat* and *Ijtihad*, both would function through ***Ijma***. The legislative assembly or parliament may be considered its modern development. It expresses the collective will of the whole community. In Islamic terminology this institution may be called a synthesis of ***Ijtihad*** and ***Ijma*** on the one hand and a modern expression of the institution of *Khilafat* on the other."[5]

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In the nineteenth century the question of the *Khilafat* in Islam attracted the attention of a number of Muslims and non- Muslim scholars in the subcontinent. Actually this debate was introduced by a well-known distinguished figure of Islam in 19th century Jamal al-din Afghani. An eminent Orientalist Wilfred Blunt also showed his scholarly attention towards it. According to A. Housani, Blunt stated that his views actually based on Mufti Muhammad abduh's ideas."[6]

In his book Blunt found that the spiritual and temporal authorities combined in the caliph and thus the hope for progress of the Muslims lay in the separation of these two authorities. He therefore stated approvingly the programme of the young Turks "To separate the spiritual functions of the caliphate from those of the head of the state copying in so far the modern practice of Europe towards papacy".[7]

Blunt further added in his book regarding the caliphate that, "There would then be two powers at Constantinople, a Maise du Palus who would reign and a caliph who would be head of religion".[8]

Actually Blunt, refined the role of a caliph as well as that of Ulma in terms of religious authority. He did not see any political future for the Muslims, particularly for their empire. He said that the caliph of the future will be chiefly a spiritual and not a temporal king. He therefore suggested that, "it is to Arabia that Musalmans must in the future look for a centre of their religious system and a return of their caliphate to Mecca will signify more than a mere political change".[9]

Blunt had misinterpreted Islam and Islamization. He was looking at Islam from the perspective of the history of Christianity. He believed the *khaliph* as a counter part of the pope. Consequently he defined the function of *Khilafat* to be religious guidance and of the pattern of Christian councils. He proposed Muslim committees to issue decisions on various problems. Earlier *Maulana* Syed Sulayman Nadwi had published his own series of articles in his famous Islamic Journal "maarif" under the title "*Khilafati Islamia aur Uthmani Khilafat*" in which he had severely criticized Blunt and his views regarding *Khilafat* etc.

Similarly other scholars also discussed on this crucial topic. In all of these writings and discussions the question of caliphate was analyzed in the perspective of nationalism and universalism or pan-Islaminism practically, however as no ideal caliph existed, however debates and discussions helped the rise of Ullema as a substitute Islamic authority on political matters. Not only their *fatwas* were sought in political debates and discussions, but they also began to take part in active policies.

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Allama sir Mohammad Iqbal wrote and discussed this issue firstly in 1908, in modern perspective and with creative thinking *(Ijtihad-I-Fikr)*. This creative writing of Allama Iqbal was published under the title "Islam and calipahate" In the sociological Review, London. It was translated into Urdu by Ch. Mohammad Husayn and published in 1923".[10]

Allama Iqbal vehemently argued in this article that in its essence and spirit the caliphate was republican. It is formed by election. Islamic political system is based on Arab tribal political concepts. The primitive tribal political order was transformed into a political system gradually with the development of Islamic thought and philosophy. Islamic political thoughts evolved the following two principles:

1) "That the Muslim common wealth is based on the absolute equality of all Muslims in the eyes of the law. There is no privileged class, no priesthood, no caste system."[11]

2) "That according to the law of Islam there is no distinction between the Church and the state. The state with us is not a combination of religious and secular authority, but is a unity in which no such distinction exists. The caliph is not necessarily the high priest of Islam. He is not the representative of God on earth".[12]

According to Allama Iqbal, the trust of political governance is vested in the Muslim *Umma*, and not in any one individual. By election the collective will of the *Ummah* operates through the elected individuals. As Allama Iqbal vehemently says that, "It is clear that the fundamental principle laid down in the Quran is the Principle of election."[13]

Contrary to wilfered Blunt, Allama Iqbal did not conceive political or religious authority to be vesting solely in the caliph or the "Ulma"; it vested in the Muslim community. Allama Iqbal therefore wrote that," if, however an absolutely new case arises, which is not provided for in the law of Islam, the will of the whole Muslim community becomes a further source of law. But I do not know whether a general council of the whole Muslim community was ever held for this purpose."[14]

According to Dr. Khalid Masud, the above article of Allama Iqbal in fact belongs to a period when the question of *Khilafat* was still being discussed within the framework of its classical theory. The political changes had not yet started in Turkey and thus juridical discussions of the concept of *Khilafat* had not yet taken place. Later when the question of reforms in the institution of *Khilafat* arose, it was proven that Iqbal's analysis was in the right direction.

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Later, when Allama Iqbal was busy in writing his essential Lecture on *Ijtihad*, Turkey had abolished the khilafat and replaced it with a republican form of government. Allama Iqbal understood these developments as a demonstration of the democratic spirit of Islam. In his book, "The Reconstruction of Religious thought in Islam" he proceeded to analyze the various trends in Turkey towards defining the relationship of religion and the state. There were two big parties in Turkey "The Nationalist party" and "the religious Reform party". The Nationalist Party wanted separation of the State from religion. On the other hand, the religious reforms party, led by Saeed Halim Pasha, opposed this separation. He insisted on a harmony of idealism and positivism, so they believed that the state and Islam is one and the same thing. They firmly believed that Islam is a Universal religion and not a local cult. It is therefore essential that Islam should transcend local customs and practices. It should seek its original spirit in order that it may advance its universal principles in the modern age.

Allama Iqbal favored this *Ijtihad Fkir* (creative thinking) of Saeed Halim Pasha religious reform party. Analyzing the universality of *Khilafat*, Allama Iqbal refers in his" The Reconstruction of Religious thought in Islam, Ibn-Khaldun, the well known Islamic Historian and Kasi Abu Bakr Baqillani. He argues that even though the Sunnis consider it theoretically obligatory that Imam or Caliph must be for the whole Islamic world but history tells us that it had not been so in practice. The caliphate was divided into various regions and Jurists had justified it theoretically. Today the circumstances demand that Muslim opinion should gain strength in their home region and gradually they should develop a federated Union, which could establish a universal caliphate. The Jurists compromised with circumstances on the question of the qualification of a caliph. It is illustrated by their relaxation of the requirement of *Ijtihad* for a caliph. Later, the condition of a caliph being a Qureshi was also omitted in favour of ottomans. Similarly the condition for the *KhilafatIjtihad* and *Ijma* may be re-considered in view of contemporary developments.

Allama Iqbal clearly mentioned his opinion regarding the political changes of his times in Turkey and Iran. In tackling the question the question as to whether the Muslim states such as Turkey and Iran by accepting territorial nationalism, have ceased to be Islamic, Allama was of the opinion that so long as the Muslim believe in *Tawhid* (God's Unity) and the finality of Muhammad's prophethood, they do not step out of the fold of Islam, no matter how faulty might be their interpretation of the Quam or *shariah*. The

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development of a materialistic outlook in these countries is not against Islam but in perfect harmony with it, for matter according to Islam is spirit "realizing itself in space and time".[15]

Similarly the adaptation of different dress or script does not imply renunciation of Islam; Since Islam as a religion has no territorial attachment and as a culture has neither any specific mode of dress nor any specific language nor any specific script.[16]

The two seemingly conflicting but really complementary, facets of the last stage of the development of Allamah Iqbal's thoughts on nationalism appear to be portrayed in the two short poems of the last collection of his verses, which was posthumously published. On the one hand, in a quatrain he exhorts his millat (nation) to follow in the footsteps of the Turkish and Egyptian nationalists and says in Armagan-e-Hijaz:

بہ ترکان بستہ دربار اکشادند

بنائے مصریاں محکم نہادند

تو ہم دستے بہ دامانِ خودی زن

کہ بے او ملک و دیں کس را نہ دادند!

(Unto the Turks the closed doors were opened;
The Egyptians got their national foundations strengthened;
You, too, grasp the skirt of your identity;
For, a nation without its identity possess neither
Faith nor fatherland)

At the same time, Allama enters into a bitter controversy with Mawlana Husayn Ahmad Madani, who headed the premier madrasah of the South Asian subcontinent located at Deoband, and opposed the Pakistani Movement for national self-determination on the supposedly nationalistic ground.

Allamah Iqbal poetically summed up this Polemic in a short satirical poem entitled, "Husayn Ahmad", which had been put towards the end of the Armaghan-i-Hijaz" by its compilers. It reads as follows:

عجم ہنوز نداند رموز دیں ورنہ

زدیوبند حسین احمد ایں چہ بوالعجبی است

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سُرود بر سر منبر کہ ملت از وطن است
چہ بے خبر ز مقام محمد عربیؐ است
بمصطفیٰؐ برساں خویش را کہ دیں ہمہ اوست
اگر بہ او نرسیدی تمام بولہبی است

Ajam is still unable to know the mysteries of religion,
Else how should Husain Ahmad from Deoband, O how!
Proclaim from the pulpit that territory is the basis of nationhood?
How ignorant is he of the station of Muhammad of Arabia!
Reach yourself to Muhammad of Arabia (S.A.W) all religion is this;
If you fail to reach him, your way is the way of Abu Lahb.] [17]

There was no contradiction in Allamah Iqbal's own thought, but certainly there was much confusion in the political situation of South Asia on the eve of the promulgation of the government of India Act, 135, on account of the conflicting aims and ambitions of the contending parties. In his famous Allahabad presidential address which contains the leitmotiv of the last phase of his demand for the formation of "autonomous States" on the universally accepted postulates of nationhood, that is, "the unity of language, race, history, religion and identity of economic interests.

Allamah Iqbal's viewpoint on the question of nationhood was thus radically different from that of the theo-bureaucrats and their publicists. In the same above quoted history-making address he re-affirmed his essentially non-communal and unbiased approach towards the vital question of the electorates when he declared:

"The Muslims of India can have no objection to purely territorial electorates if provinces are demarcated so as to secure comparatively homogenous communities possessing linguistic, radical, cultural and religious unity."[18]

In the controversy that he had with pandit Jawaharlal Nehru during the years 1934-36 on the Ahmadiyah religion, he again elucidated what he considered to be "the attitude of Islam towards nationalist ideals. Allama Iqbal stated "Nationalism", as, in the sense of love of one's country and even readiness to die for its honour is a part of the Muslim faith."[19]

He further explained:

"In Turkey, Iran, Egypt and other Muslim countries, it will never

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become a problem. In these countries Muslims constitute an overwhelming majority and their minorities, i.e., Jews, Christians and Zoroastrians, according to the law of Islam, are either 'people of the Book' or 'like the people of the Book' with whom the law of Islam allows free social relations including matrimonial alliances. It becomes a problem for Muslims only in countries where they happen to be in a minority, and nationalism demands their complete self-effacement. In majority countries Islam accommodates nationalism; for there Islam and nationalism are practically identical; in minority countries it is justified in seeking self-determination as a cultural unit. In either case, it is thoroughly consisted with itself." [20]

Commenting on the above quoted passage of Allamah's writings, his living legend son, Dr. Javid Iqbal made the following judicious remarks:

"If Iqbal had lived to see the establishment of Pakistan (the realization in a concrete form of his abstract and nebulous political ideal) it is certain that he would have developed into yet another phase, and laid the foundations of what may be termed "Pakistani nationalism". But he died at a stage when Indian Islam was still struggling to gain independence from the British and, at the same time, emancipation from the Hindus. Those were the times when supporting the cause of territorial nationalism or patriotism in the Indian subcontinent meant the submergence of the Muslims into the majority community and their extinction as a distinct political entity. Iqbal, therefore, took pains in providing a religio-philosophical justification for the rejection of territorial nationalism and patriotism, although he approved of the growth of territorial nationalism, and patriotism in the countries of the Middle East."[21]

In his famous and marvelous Persian collection, "Javid Nama", which was dedicated to the child who grew up into Justice Dr. Javid Iqbal and was composed soon after the Allahabad Address, he welded the two complementary political forces of the present day Muslim world, i.e., Islamic Universalism and territorial nationalism, not in the context of the Middle East but in that of the South Asian subcontinent. To project his ideals of Islamic Universalism Allama Iqbal chose to depict an impressionistic—and not at all a historically factual and photographic-portrait of Jamal al-Din Afghani. It was a very happy choice of Allamah Iqbal, as Afghan's Movement for Muslim solidarity was entirely based on forceful nationalistic impulses. It is significant that Allamah Iqbal has put in Afghan's mouth such sentiments as:

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لردِ مغرب آں سراپا مکر و فن
اہلِ دیں را داد تعلیمِ وطن
او بفکر مرکز و تو در نفاق
21
بگزر از شام و فلسطین و عراق

The western lords, in their deceit, have taught
The cult of nation-worship, have thus lured
The faithful from their creed. A centre they
Themselves do seek, while riven ye remain;
Pray new bypass this Syria, Palestine, Iraq.

The above poetic verses seem to demonstrate that Allama was against those parochial, provincialist movements which served the interests of "the western lords" and weakened the anti-imperialist forces, as the particularist nationalism of "Syria, Palestine and Iraq" has been a great hindrance in the march of the resurgent Arab nationalism. It is also significant that Allama Iqbal had foreseen that trend of Europeanism which culminated in the formation of the European Economic Community based on the Gaullist ideal of the preservation of national sovereignty and he wanted the Muslim national states to emulate it and defeat the machinations of the "deceitful western lords" by their own weapons. While establishing the larger framework of Islamic universalism transcends all earthly bounds. Therefore, Allama says:

ذکرِ حق از امتاں آمد غنی
22
از زمان و از مکاں آمد غنی

In April 1908 Allama Iqbal wrote an important poem entitled "Bala-Di-Islamia" (Muslim Cities) which expresses his deep emotional loyality to the world of Islam. He refers to Delhi , whose soil is still red with the blood of our ancestors; to Baghdad whose gardens were adorned by the 'Tulip of the Desert and whose earth was honoured by the feet of the prophet's companions; to cordova 'the light of muslims eye; in which earth lie buried the great culture the Muslims helped build up, to Constantinople, whose air is pure as the scent of

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the rose and was won after bloody conflicts of centuries, to Madina, the watan of all Muslims, their centre and refuge:
The poem, "Ballad-i-Islamia" or "Muslim cities" is Allama Iqbal's famous poetic collection in "Bang-e-Dara" or "Call of the Marching Bell, as under:-

سرزمین دلّی کی مسجودِ دل غم دیدہ ہے
ذرّے ذرّے میں لہو اسلاف کا خوابیدہ ہے
پاک اس اجڑے گلستان کی نہ ہو کیونکر زمیں
خانقاہِ عظمت اسلام ہے یہ سرزمیں
سوتے ہیں اس خاک میں خیر الامم کے تاجدار
نظمِ عالم کا رہا جن کی حکومت پر مدار
دل کو تڑپاتی ہے اب تک گرمیٔ محفل کی یاد
جل چکا حاصل، مگر محفوظ ہے حاصل کی یاد
ہے زیارت گاہِ مسلم گو جہان آباد بھی
اس کرامت کا مگر حقدار ہے بغداد بھی
یہ چمن وہ ہے کہ تھا جس کے لئے سامانِ ناز
لالۂ صحراء جسے کہتے ہیں تہذیب حجاز
خاک اس بستی کی ہو کیونکر نہ ہمدوشِ ارم
جس نے دیکھے جانشینانِ پیرؐ رم کے قدم
جس کے غنچے تھے چمن ساماں، وہ گلشن ہے یہی
کانپتا تھا جن سے روما، ان کا مدفن ہے یہی
ہے زمین قرطبہ بھی دیدۂ مسلم کا نور

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ظُلمت مغرب میں جو روشن تھی مثلِ شمع طور
بُجھ کے برہم ملتِ بیضا پریشاں کر گئی
اور دیا تہذیبِ حاضر کا فروزاں کر گئی
قبر اس تہذیب کی یہ سرزمین پاک ہے
جس سے تاکِ گلشن یورپ کی رگ نمناک ہے

23

1. The region of Delhi is adored by my grieved heart in every speak of it the ancestor's blood is asleep
2. Why should not the land of this desolate garden be holy? This region is the shrine of the grandeur of Islam
3. Kings of the Khairal-umam are asleep in this land Dependent on whose rule remained the world order
4. Memory of assembly's warmt still renders the heart restless The splendor has been burnt but memory of the splendor is still secure
5. Though Jahanabad also is a shrine for the Muslim Baghdad as well is deserving of this magnificence (Delhi was also called Shajahanabad or Jahanabad after its re-establishment by the famous Mughal Emperor Shahjahan (reined 1627-57). Except for short periods of time it was the capital of several dynasties for a period of 664 years from 1193 to 1857. It was conquered by Sultan Qutb-U-Din Aibak in 1193, which made it his capital, and was lost to the British in 1857 after the unfortunate defeat of the India's freedom fighters in the first war of independence. During this long period it was not only the political capital of the Muslim India but was also a showpiece of their cultural, social and intellectual progress and achievements. It was not only the seat of some of the best and most powerful emperors of India, as is exhibited by its buildings and other historical relies, but was also the rendezvous of the best spiritual, ecclesiastical and temporal scholars of the world. It is now being gradually recognized that the Sultanate was a part of the greater world of Islam, that it possessed intimate sources of knowledge about the rest of the Muslim world, in particular the Eastern lands, and that the history and institutions of the empire of Delhi cannot be properly understood if they are separated from the most enlightened city of the East and

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the fame of the Sultanate spread into the four corners of the Muslim world.

This Status of Delhi entitles it to be the starting point of this poem of Allama Iqbal).

Therefore Allam Iqbal says:-

6. This is the garden the source of whose pride was
   The wild Tulip which was called the culture of Hijaz
7. Why should not the dust of this habitation be equivalent to Iram (Iram was a famous garden in Yemen, established on the model of paradise by Shaddad, an ancient king. This world is also used for paradise.)
8. Which witnessed the footsteps of the prophet's successors. The garden whose flower buds were the garden's wealth is this
9. The graveyard of these who made Rome tremble is this (Allusion to the struggle of the Muslim mujahids whose struggle in the cause of Allah and Islam shook up and ultimately destroyed the Eastern or the Byzantine part of the Roman Empire).
10. The land of Qurtubah also is the light of the Muslim's eye which shined in Europe's darkness like the candle of Tur.

(Qurrtubah (Cordova), an important city in north-central Spain was the capital of the Muslim Khilafah in Andalus (Spain) for about three centuries from the middle of the eighth to the middle of the eleventh centuries. During this period its contribution to the strength of the Muslims and Islam in Spain as well as its rich and intellectual Culture is famous. Allamah Iqbal was very much moved and impressed during his visit to spain in 1933, which is clearly reflected in several poems in his another poetic collection, "Bal-i-Jibril", the most important of which is "Masjid-i-Qurtuba (written in Spain, particularly in Cordova) which can be appreciated and enjoyed only by reading the poem itself. However, the following two verses are presented as a small sample:

تیرا جلال و جمال، مردِ خدا کی دلیل
وہ بھی جلیل و جمیل، تو بھی جلیل و جمیل

The signal of the Man of Allah is your majesty and beauty. He has majesty and beauty as you have majesty and beauty

کعبۂ اربابِ فن! سطوتِ دینِ مبیں
تجھ سے حرم مرتبت اندلسیوں کی سرزمیں

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The kabah of the people of learning! The grandeur of Islam you have made the Andalus (Spain) equal in rank to the harm Allusion to the leading role of Qurtubah in the spread of knowledge in Europe:

جن کی نگاہوں نے کی تربیتِ شرق و غرب

ظُلمت یورپ میں تھی جن کی خرد راہ بیں

It means that whose vision educating the East and the West was whose intellect beacon of light in Europe's darkness was).

Extinguishing of this lamp dispersed the assembly of "Millat-i-Baida" (ملتّ بیضا)

And lighted the lamp of the present day's materialistic civilization ((Millat-i-Baida means the nation like "the illuminated egg", which comes from the bright egg shaped mark on the poem of Hazrati Musa A.S conferred by Allah at Mount Tur. (the Holy Quran 27:12) Allama Iqbal has frequently used this name for the Muslim Ummah)

This holy region is the grave of that civilization with which the life blood still exists in the veins of Europe's vines. (Allusion to the fact that Europe's material and intellectual progress is the result of the light of learning radiating from Cordova and its educational institutions, which brought about the reformation and renaissance in Europe).

After that, Allama Iqbal pays tribute to the historical city of Muslims, Qustuntuniya or Constantinople. In fact Qustuntuniya (قسطنطنیہ)is the Muslim city which saw the beauty and grandeur of the Muslim world. It was the capital of the Uthmaniya Khilafah from 1453 to 1921, and was originally established by the Romans and called Constantinople (قسطنطنیہ)by them, after the Emperor Constantine (280-337).

Allama Iqbal therefore tribute this city very ably in this poem as:

خطہ قسطنطنیہ، یعنی قیصر کا دیار

مہدیٔ امت کی سطوت کا نشانِ پایدار

صورتِ خاک حرم یہ سر زمین بھی پاک ہے

آستانِ مسند آرائے شہِ لولاکؐ ہے

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نکہتِ گل کی طرح پاکیزہ ہے اس کی ہوا

تربتِ ایوب انصاریؓ سے آتی ہے صدا

اے مسلمان ملتِ اسلام کا دل ہے یہ شہر

سینکڑوں صدیوں کی کشت و خُون کا حاصل ہے یہ شہر!

1. The tract of Constantinople, that is the Cacsar's city or home
   The perpetual banner of the grandeur of the Ummah's Mahdi
   (Ummah's Mahdi is here allusion to the Holy Prophets S.A.W)
2. Like Haram's dust this region is also holy.
   It is the shrine of descendants of Shah-i-Lawlak (S.A.W)
   (Shah-i-Lawlak is the title of the Holy Prophet S.A.W which comes from Hadith-i-Wudsia as:
   "لولاک لمّا خلقت الافلاک"
   If I had not intended to create thee (The Holy Prophet ﷺ I would have not created the Universe".
3. Its breeze is holy ike the fragrance of rose
   A voice is calling from the tomb of Ayyub Ansari.
   (Abu Ayyub Ansari R.A was an eminent companion of the Holy Prophet S.A.W. Who was martyred in a battle for the conquest of Constantinople during the Khilafah of Hazrate-Mauawiyah R.A)
4. "O Muslim! This city is the heart of the Nation of Islam!
   This city is the reward for millenniums of blood sacrifices.
   After that Allama Iqbal turns towards the city of prophet Mohammad S.A.W and says:-

وہ زمیں ہے تو، مگر اے خواب گاہِ مصطفیٰؐ

دید ہے کعبے کو تیری حجِ اکبر سے سوا

خاتمِ ہستی میں تو تاباں ہے مانندِ نگین

اپنی عظمت کی دلالت گاہ تھی تیری زمیں

تجھ میں راحت اُس شہنشاہِ معظم کو ملی

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جس کے دامن میں اماں اقوامِ عالم کو ملی

نام لیوا جس کے شاہنشاہِ عالم کے ہوئے

جانشیں قیصر کے، وارث مسندِ جم کے ہوئے

1. But you are that Land, O the resting place of Mustufa ﷺ Even to the Kaba whose sight is better than Hajj-i-akbar
2. (Hajj-i-Akbar is the Muslim pilgrimage to Makkah Muazzamah which falls on a Friday and is considered to be equal to a thousand pilgrimages).
3. In the world's ring you are shining like a gem
   Your land was the birth place of our grandeur
4. That magnificent Emperor got rest in your mids
   Under whose protection the world nations got security
5. Whose Sucessors became rulers of world's empires, successors of Caesar, and inheritors of Jam's throne.

(Allusion to the fact that Muslims conquered and have ruled, since the seventh century lands which once formed the mighty Roman and Persian Empires.)

From the above mentioned verses Allama Iqbal taught the whole humanity that Muslim nationalism is not rested to a particular place, but according to the teachings of Prophet Muhammad, the whole world is our nation, and in Islam there will be no distinction on the basis of colour, creed, Sex or religion.

So, he clearifies it from these last verses of the above mentioned poem:-

ہے اگر قومیتِ اسلام پابند مقام

ہند ہی بنیاد ہے اس کی، نہ فارس ہے، نہ شام

آہ! یثرب! دیس ہے مسلم کا تو ماویٰ ہے تو

نقطۂ جاذب تاثّر کی شعاعوں کا ہے تو

جب تلک باقی ہے تو دنیا میں، باقی ہم بھی ہیں

صبح ہے تو اس چمن میں گوہرِ شبنم بھی ہیں

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1. If the Muslim nationalism is restricted to place
   Neither India nor Persian nor Syria is its base
2. A Yathrib! You are the Muslim's homeland and his shelter
   You are the focal point of the rays of his inner feelings
   (Yathrib is the original name of Madinah Munawwarah which is also used as an alternate name. Prophet Mohammad S.A.W renamed it as Madinah Munawwarah.)
   As long as you exist, we will also flourish In the world
   You are the morning of this garden we are the dew's pearls

Indeed this is the beautiful metaphor of the morning and its beauty created by the morning's dew whose droplets shine like pearls. Just as the morning dew lends beauty to the morning. Muslims added beauty to the world (metaphor of a garden used) by shining like dew drops.

ذکرِ حق از ذکر بر ذاکر جدا است

24

احتیاجِ روم و شام اورا کجا است

(The word of Allah doth not depend on time
Or place or nation; no, it for transcends
The words of even those who utter it
It is above, apart; it needs no land,
No Rum or Syria, for its home)

In the Javid Namah, written in 1932, Allama Iqbal presents an outline of an ideal society which, he thinks, can become the foundation of a new social order based on justice, equality freedom and security. The first basic principle of this ideal society is what he calls, in the terminology of the Quran, Adam's Khilafat. Speaking about the appearance of man on this earth, the Quran describes Adam as a khalifah. This term has been interpreted by mystics and philosophers as Allah's representative on this earth, potentially embodying all the attributes of Allah; and by evolutionists, under the influence of western thought, as successor to the previous inhabitants of the earth, viz animals . However we may interpret this term it is clear that the Quran looks upon Adam as worthy of respect from all beings of the universe, a fact expressed in the symbolic language of the Quran as prostration by angles before Adam (ii.34). In another place, the Quran explicitly states that, "we have honoured the progeny of Adam".

Therefore Allama Iqbal says:-

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برتر از گردوں مقام آدم است

25

اصل تہذیب احترام آدم است

Loftier than the heavens is the status of man,
The basis of (true) culture is respect for man

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CHAPTER—III

Iqbal's Concept of Knowledge and Cvilization

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Introduction:-

It is inspiring and exciting to recall that the very first word in the very first Divine command, in the very first revelation was اقرا (Read), and that it was revealed to Prophet Mohammad S.A.W, an ummi (who was not taught by any person). This command was later complemented by the revelation that human knowledge will always remain limited and small compared to all that is knowable in the universe.

(وما اوتیتم من العلم الّا قلیلا۔ بنی اسرائیل ، ۸۸-۱۵)

Man is urged, however, to continue to seek knowledge. Therefore prophet Mohammad (S.A.W) was taught by Almighty to pray Allah, Grant me more and more knowledge"

(وقل ربّ زدنی علما)

Prophet Mohammad S.A.W always prayed

(اللّھم اَرنی حقائق الاشیاء کما ھی)

(Oh. Allah Grant me the ultimate knowledge of things)

Prophet Mohammad ﷺ is the only model for us, as Quran says:-

لقد کان لکم فی رسُول اللہاسوۃ حسنۃ لّمن کان یرجو اللہ والیوم الخرو ذکر اللہ کثیراً۔

(الاحزاب ۲۱-۳۳)

Ye have indeed in the messenger of Allah ﷺ an excellent exemplar for him who hopes in Allah and the final Day, and who remembers Allah Much.

The poet of the East laid down the foundation of a great concept. Among the modem Muslim thinkers, Allama Iqbal holds a unique distinction. He saw and studied life with all its philosophy and message. Infact Allama Iqbal had a very broad intellectual canvass, which stored a rich knowledge of world intellectual traditions. He reflects on life in its universal context. As a fruit of his global perspective, he is not only one of the thinkers of Muslim culture, but also he is one of the universal thinkers of humankind.

In this context H. Nasser very ably writes:-that "the need of the hour is to rediscover Iqbal in his true perspective and not to keep him confined to a narrow limit. Infact, Iqbal is a common heritage of whole humanity and his message should be allowed to reach uninterrupted and unhindered to all the citizens of the world.

Allama Iqbal's approach towards the problem of the nature of religious experience is conceptual as well as practical: It is conceptual because he searches for a possibility of a meaningful expression of religious experience. His approach is practical also, because he seeks to understand the meaning of religious experience within the total life experience. Allama Iqbal rightly writes that "To

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earn for something and to try to achieve it is itself an ideal otherwise life will change into death."

This is why he made the practical dimension of Quranic vision, on the subject matter in his famous book, The Reconstruction of religious thought in Islam, that "The Quran is a book which emphasis 'deed' rather than 'idea'."

It shows that Allama Iqbal's approach is practical towards the life, and religion. That is why he says in his Reconstruction lectures that "Religion is not a departmental affair, it is neither a mere thought, nor mere feeling, nor mere action and it is the expression of the whole man." These quotations from Allam's valuable writings emphasis, that he has a firm faith on the religious philosophy and ideology of Islam.

As a multidimensional personality, he is also very conscious about the Muslim culture and education. This dimension of life is very important before him, because education is a part and parcel of the culture of a nation, and is the very important instrument through which a culture perpetuates itself. Therefore the two cannot be separated from each other in just as the flesh cannot be separated from the bone.

According to Allama Iqbal, one country safely profits from the experiences of others. But great care should be taken in respect of values, principles and ideas. Because consciously or unconsciously blind adaption of other culture and education can destroy the entire fabric of a particular nation's culture, So Allama is very clear on this point and cautions, us that:

زخاکِ خویش طلب آتشے کہ پیدا نیست

تجلیٔ دگرے در خورِ تقاضا نیست

Look into thy own clay for the fire that is wanted. The light of another is not worth striving for.

Thus, it is clear that Allama Iqbal was totally opposed to borrowed educational and cultural ideas. According to him every system, programmme or plan of education is the creation of an ideal society. So the text books, the mentality of the teacher and his general attitude towards life, the views of the managing and governing authorities, etc reflects this ideal. Therefore, the ideal is continuously attracting pupils towards itself. This education becomes a servant of great ideals and can be adapted to serve every one of them equally. These very ideals can inculcate the action and sacrifice among the teachers as well as their taught. But when a nation lacks these great ideals, they gradually lose their grip on history and so their decline

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follows. That is why Allama says:

مرگِ فرد از خشکیِ رودِ حیات

مرگِ قوم از ترکِ مقصودِ حیات

Individual dies if the life flow ceases.
Nation dies if the ideal of life disappears.

زندہ فرد از ارتباطِ جان و تن

زندہ قوم از حفظِ ناموسِ کہن

Life of the individual depends on the relationship of the body and the soul. Life of the nation depends on the preservation of its tradition and culture.

Maulana Roomi:-

علم را بر تن زنی مارے بود!

علم را بر دل زنی یارے بود!

"Knowledge is a snake for you or poison, if you use it to increase your material body alone. But if knowledge is used for the emancipation of the soul, then it is your best friend."

According to Allama Iqbal Islam and Islamization should be the purpose of a Muslim Pupil and teacher. So his whole educational and cultural basis should be based upon this goal. In this respect Allama Iqbal once wrote to one of his close associate, the well known educationist Kh. K. G. Saiyidain. In this letter he clearly emphasizes his ideology about education as:

"By *Ilm*, I mean that knowledge, which is based on senses. Usually I have used the word in this very sense. This knowledge yields physical powers which should be subservient to *Deen* (i.e. the religion of Islam). If it is not subservient to *Deen* then it is demonic, pure and simple...."

It is incumbent on Muslims to Islamize knowledge.

"Abu Lahab should be metamorphosed into Haiyder." If this Abu lahab becomes Haider-e-Karrar, or in other words, if it (i.e. Know- ledge and the power it yields) becomes subservient to *Deen*, then it would be an unmixed blessing into mankind."[1]

But when he saw the learners are inspired by the love of wrong ideals, ideologies and philosophies through the agencies the

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institutions that embody the educational systems created by those ideals, he strongly criticized these schools and said :-

شکایت ہے مجھے یارب خداوندان مکتب سے

سبق شاہین بچوں کو دے رہے ہیں خاکبازی کا

"This is my grouse, O Lord! Against the masters of schools
They teach young ones of eagles to wallow in the dust"

مکتب از مقصود خویش آگاہ نیست

تا بہ جذب اندرونش راہ نیست

علم تا از عشق برخوردار نیست

جز تماشہ خانۂ افکار نیست

"The school is unaware of its aims and objects until it has an access to the urge within.
As long as knowledge does not take the fruits of love; it is nothing but an exhibition of thoughts".

He clearly showed his resentment against those teachers and pupils whose ideology was not firm about Islamization of knowledge and said:

یہ بتانِ عصرِ حاضر کہ بنے ہیں مدرسے میں

نہ ادائے کافرانہ نہ تراشِ آذرانہ

(These idols of the present era the product of the school, are endowed neither with the manners of the infields nor with the masterly cut of Abraham's father.)

مدرسہ عقل کو آزاد تو کرتا ہے مگر

چھوڑ جاتا ہے خیالات کو بے ربط و نظام

The school, no doubt, does free the reason but
It divests human thoughts of order and harmony

He says in his Persian collection "Pas Chi Bayid Kard Ay Aqwami Sharaq"

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وائے قومے کشتۂ تدبیرِ غیر
کارِ او تخریبِ خود تعمیرِ غیر
می شود در علم و فن صاحب نظر
از وجود خود نگردد باخبر!

Woe to a people that, prey to others, stratagems,
Destroy themselves and build up others.
They gain knowledge of Science and art,
But remain unaware of their own self-identity.

In his Urdu collection "Zarbi-Kaleem" also he says:-

علم میں دولت بھی ہے، قدرت بھی ہے لذّت بھی ہے
ایک مشکل ہے کہ ہاتھ آتا نہیں اپنا سراغ

Science gives wealth, power and satisfaction, only one does not find oneself through it.

Therefore he was of the opinion that for the establishment of a new and progressive Muslim Society, a reform in Islamic culture and education is necessary. For this purpose Allama Iqbal felt the need for educating and training the *Ulema* and scholars first. For this purpose, Allama Iqbal wanted to establish an Islamic University for the education of the new scholars, teachers and especially the *Ulema* (The learned scholars of Islam). This was necessary for the realization of many objectives, and one of them, as explained by himself was, who does not know that the moral training of the Muslim masses is in the hands of such *Ulema* and preachers who are not really competent to perform this duty. Their knowledge of Islamic history and sciences is extremely limited. In order to persuade the people to adopt in their lives the moral and religious values of Islam, it is necessary for a preacher of today to be not only familiar with subjects like history, economics and sociology but must also have complete knowledge of the literature and modes of thinking of the community." [2]

Allama had a firm faith in Quranic principles. He wanted that Muslims should build a society based on knowledge. He left a vision behind and we are to implement it. He idealized what we should put to practice.

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The Islamic University was not created. However, in the thirties the Aligarh Muslim University thought of introducing a new faculty of Islamic studies. Aftab Ahmad Khan, Chancellor of the University wrote to Allama Iqbal seeking his advice. Allama Iqbal wrote a long letter to him which is a very important document. Some of the extracts are: "our first and foremost object should be to create *Ulema* of proper qualities who could fulfill the spiritual needs of the community. Please note that along with the change in the outlook of the people their spiritual requirements also undergo a change. The change in the status of the individual, his advancement made by the physical sciences, has completely revolutionized modern life. As a result the kind of Ilm-i-Kalam and the theological understanding which was considered sufficient to satisfy the heart of a Muslim of the middle Ages, does not satisfy him anymore. This is not being stated with the intention to injure the spirit of religion; but in order to rediscover the depths of creative and original thinking (***Ijtihad***), and to emphasize that it is essential to reconstruct our religious thought..... Like many other matters, Sir Syed Ahmad Khan's far-sightedness made him also look into this problem. As you may know, he laid the foundations of his rationalism on the philosophical doctrines of an ancient and bygone age for the resolution of this problem. I am afraid; I do not agree with you the proposed curriculum of Islamic studies. In my view the revival of the faculty of Islamic studies on the old lines would be totally useless. As for the spiritual value of the ancient theology, one can say that it is based on antiquated ideas, and as far as its educational significance is concerned, it is irrelevant in the face of the emerging new problems or the new presentation of the old problems what is needed today is to apply one's mind in a new direction and to exert for the construction of a new theology and a new Ilm-ul-Kalam. It is evident that this job can be accomplished only by those who are competent to do it. But the question is how to create such *Ulema*? My suggestion is that if you desire to keep the conservative element of our society satisfied, then you may start with the faculty of Islamic Studies on the old lines. But your ultimate objective should be to gradually bring forward a group of such *Ulema* who are themselves capable of independent and creative thinking *(Ijtihad-I-Fikr)* in accordance with my proposed scheme.

In my view the dissemination of modern religious ideas is necessary for the modern Muslim nations. A struggle has already commenced in the Islamic world between the old and new methods of education as well as between the upholders of spiritual freedom and those monopolizing religious power. This movement of

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independence of human thought is even influencing a conservative country like Afghanistan. You may have read the speech of the *Amir* of Afghanistan in which he has attempted to control the powers of the *Ulema*. The emergence of numerous such movements in the other parts of the Muslim world makes one arrive at the same conclusion. Therefore, in your capacity as the Head of a Muslim University, it is your duty to step forward in this new field with courage. [3]

However, it is historically a bitter truth that the educational reforms in the field of religion proposed by Allama Iqbal were not implemented sincerely; however an attempt was made shortly before his death to establish a Darul-Uloom according to his specifications. For this purpose correspondence started between Allama Iqbal and Al-Muraghi, the Rector of al-Azhar University of Egypt, through the then young, energetic and dynamic religious reformist *Maulana* Syed Abul-Ala Maudodi, but the Egyptians could not produce an Arabic instructor satisfying Allama Iqbal's requirements.

Later on, he invited Moulana Syed Abul-Ala Maudoodi, and decided with him that, if he will move to this Darul-Uloom, we will both unitedly re-interpret and reconstruct the Islamic jurisprudence. Unfortunately no sooner *Maulana* Maududi reached from Hyderabad to Darus-Salam, Pathankote Allama Iqbal passed away.[4]

Infact, it was the dearest desire of Allama Iqbal that, an Islamic educational system on modern scientific basis should be given on priority, so that, human kind will satisfy spiritually as well as mentally through this original educational system.

Allama Iqbal was fully aware of the dangers of Westernism. He was fully aware of this fact that edifice of western civilization is built on the foundation stones of secularism, nationalism and western democracy, so he condemned each one of them. In his famous Urdu poetic collection of "Zarbi-Kaleem" he criticized this western civilization as:-

یورپ میں بہت روشنیٔ علم و ہنر ہے
حق یہ ہے کہ بے چشمۂ حیوان ہے یہ ظلمات
رعنائیٔ تعمیر میں، رونق میں، صفا میں
گرجوں سے کہیں بڑھ کے ہیں بنکوں کی عمارات
ظاہر میں تجارت ہے، حقیقت میں جوا ہے

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سُود ایک کا لاکھوں کے لئے مرگ مفاجات
یہ علم، یہ حکمت، یہ تدبُر، یہ حکومت
پیتے ہیں لہو، دیتے ہیں تعلیم مساوات
بے کاری و عُریانی و مے خواری و افلاس
کیا کم ہیں فرنگی مدنیت کے فتوحات
وہ قوم کہ فیضان سماوی سے ہو محروم
حد اس کے کمالات کی ہے برق و بخارات 5

With knowledge and skill's flash, the whole Europe is lit,
Yet darkness persists, as if animal's habitation,
In architecture's beauty, in cleanliness, in elegance,
Better than chapel's building is, bank's foundation.
(Allama Iqbal says here that, because of commercial gains and profiteering, God is dethroned by Mammon).
In appearance it is trade, in reality a gamble,
For one interest, for millions sudden death, ruination.
It is Iqbal's scathing criticism on the European trade and business
The interest in the form of usury which is forbidden in Islam)
This Knowledge, this wisdom, this insight, this government
Blood-Suckers they are with equality's education.
Joblessness, nudity, poverty and ale-drinking
Bigboons these are indeed, of Europes Subjugation.
That nation which is bereft of, celestial Blessings,
Its excellence limit, electric power generation.

Allama Iqbal compared the eastern and western civilizations and analysized that, the western civilization possess the forces of life but does not possess any lofty ideal, its efforts and strivings are aimless, while as the Eastern civilization lacks the forces of life, though it knows its destination and goal. In this context he says in his poetic collection of Zarb-e-Kaleem that

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بہت دیکھے ہیں میں نے مشرق و مغرب کے میخانے
یہاں ساقی نہیں پیدا، وہاں بے ذوق ہے صہبا
لبالب شیشۂ تہذیب حاضر ہے مئے لا سے
مگر ساقی کے ہاتھوں میں نہیں پیمانۂ الّا [6]

The same bitter truth, he explained in his another couplet with nutshell that as:-

مردہ لادینی افکار سے افرنگ میں عشق
عشق بے ربطیٔ افکار سے مشرق میں غلام [7]

So, according to the Philosophy of Allama Iqbal the reconstruction of a healthy civilization and culture lies in the assimilation and synthesis of the codes of the East & West. The true equilibrium and balance, between spiritualism, and materialism, between 'revelation' and 'reason', and between 'Church' and 'State' is furnished by Islam. So, according to Allama Iqbal's thought and art, Islam alone guarantees the stability of human civilization and culture. This gigantic task starts with the civilization of the individual 'ego' or 'Khudi', the unique concept of Iqbal's philosophy.

Iqbal's concept of ego has vast meaning in man's individual and collective life.

Iqbal's concept of "Khudi" or ego is a step towards the moral rearmament or a nation. He says:-

اُس قوم کو شمشیر کی حاجت نہیں رہتی
ہو جس کے جوانوں کی خودی صورتِ فولاد [8]

Iqbal's concept of "Khudi" or self is a moral rearmament in the sense that it is realization of the code of life, what we can say in Arabic"دین"Allama says:-

چیست دین دریافتن اسرارِ خویش
زندگی مرگ است بے دیدار خویش

The contemporary generations throughout the world are very much fond of sheepiness of the west. They wrongly believe that they can

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climb upto the peak of culture and civilization by adopting the 'hedonism' of the West. They further believed that a completion in dance and music will help them to attain the goal. Allama Iqbal unambiguously corrects this wrong notion of the present generations:-

آ تجھکو بتاتا ہوں میں تقدیر امم کیا ہے

شمشیر و سناں اول طاؤس و رباب آخر

Iqbal says that the "Khudi" cannot be realized through musical instruments, but it requires the weapons of knowledge and sword. The philosophy of Tawoos-o-rabab has always appeared at the decaying stage of a civilization. Opposed it, the philosophy of Shamshere-o-Sana appeared at the beginning of every civilization. The symbols of Shamsheer and Sana stand for the creativity of thought and jehad (striveness) creativity of thought and Jehad (Striveness) for Iqbal is a matter of faith In his famous book, "The Reconstruction of Religious thought in Islam", he quotes the Quranic verse in this regard, in which Allah says,

"وَلَلَّذين جاهَدُو فينا لَنهدِ ينهم سبُلنا"

"Those who strive in our ways, we show them the right paths". Allama Iqbal, in his interpretations of the above Quranic verse says that Allah's right paths are the paths of Knowledge and literature. So if one possesses 'Creativity of Thought', he is a 'momen' (believer of Almighty Allah or a Muslim in real sense, in case otherwise he is no better than 'kafir' (Unbeliever) on 'Zindiq'.He therefore says:-

ہر کہ او را قوت تخلیق نیست

نزد ما جز کافر و زندیق نیست

Similarly 'Jehad'or (Striveness) is also a necessary attribute of faith to Iqbal. It does not mean here war for the sake of war. It is not also a synonymous of colonization. In real sense, 'Jehad, etimologically means to make effort. It is of different types. It includes Jehad bil Nafs, Jehad bil Society and Jehad bil government because of their wrongness. If any of the three entities stand in the way of realizing "Khudi" according to the ideals of Islam, one shall have to wage 'Wholly war' (Jehad) against it. Allama Iqbal says, the real life is in one's utmost effort or "جستجو"Therefore he says:-

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زندگی در جستجو پوشیده است

اصل او در آرزو پوشیده است

آرزو را در دلِ خود زنده دار

تا نه گردد مشتِ خاکِ تو مزار [9]

Allama Iqbal's concept of Education and civilization has no doubt earned appreciation in the Muslim world, but has not yet been put to action. It is because the Muslim youth are generally ignorant of the ideology of Islam. They are not to be blamed for this ignorance, because educational institutions, setup under the regimes of the foreign 'masters', all except has had been taught to our youth. In the first instance, Islam has been kept out of syllabi of such institutions. In the second instance Islam has been very skillfully distorted by the foreigners. With the movements of liberation from the foreign takes a new conscience dawned upon the Muslim world, and as a result of it the conspiracy of our 'masters' has been detected. All that is now required is the forceful method of revitalization of our faith in Islam.

In this direction, Iqbal firstly suggested, to realize the 'Khudi' to him, it is due to the loss of 'Khudi' or 'self' that the Muslim youths are blindly aping the "Culture" of the West. The revival and realization of Khudi presupposes the knowledge of self and the knowledge of the ideology which governs the self, the society, the government and the state. It is the knowledge of the self which dispels the darkness of ignorance and the shadows of skepticism. The knowledge of Khudi is a prelude to self confidence, what leads to actions. To Iqbal, action or the will to act is the barometre of 'Yaqeen-e-Muhkam'. They are inseparably related. One precedes the other follows. One is the antecedent, the other is the consequent. But what is the nature of action. Action is the effort of an individual ego to become something.Every action takes its start from 'becoming' and aims at 'being'. The goal of 'being' is unattained and remains unattainable; as such the action is ceaseless and perpetual. It has no terminous. Action begins with the beginning and ends with the ending. It is not action alone but 'Amal-e-Paiham'. It is not action alone which is required for the reconstruction of culture and civilization, rather it is continued action with counts much. Allama Iqbal was fully convinced that the world trends fastly moving toward a war of ideologies, in which the atomic weapons will stand absolute. As such he devoted himself to the reconstruction of religious thought

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in Islam. Allama Iqbal recommends the vaues the values of Islam to cultivate 'eternal vigilance' to safe guard liberty. Yaqeen-e-Muhkam 'Amal-e-Paiham' and Muhabbat fatah-e-Alam are the values stated by him.These values will solidify the Khudi of an individual and a society. It is through 'Khudi' or 'self' that Allama Iqbal laid the foundation of a unique Philosophy.But repeatedly using the word 'Self' and by stressing upon it, Allama Iqbal not only wanted to create consciousness among his youth but he wanted the optimum realization or sublimation of 'Self' for the greater glory of the individual and the society. In his view 'Self' meant understanding and realization of personality, i.e, self recognition. He projected this idea in a philosophical way. The poet first visualized the concept of 'Self' as a revolutionary thought and presented it as a philosophy later on. Though some people believe that Iqbal's concept of 'Self' (khudi) is borrowed from the theory of 'Wahdat-ul-Wajood' or 'Wahdat-ul-Shahood' ('Unity in plurality', or 'Plurality in Unity'). The fact remains that so vivid and forceful was the presentation of that concept that it appeared as an original Philosophy of the poet and not a borrowed concept.

According to Allama Iqbal, 'Self surmounts everything. The recognition of 'Self' is the recognition of the entire, Universe.

It is only after the realization of one's own 'Self' that the real meaning of existence may impinge upon consciousness. Infact, the recognition of 'Self' is the gate-way to the noble objectives of existence.An objective can only be translated into reality when there is a yearning. Thus, the realization of an objective and the stirrings of yearning are the byproducts of the recognition of 'Self'. It is for this reason that Allama Iqbal says:-

"To yearn for something and to try to achieve it is itself an ideal otherwise life will change into death."

Thus, according to Allama Iqbal, recognition of 'Self' means a life fraught with meaning, purpose and ideal; without recognition of 'Self' life is dreariness, deceit decay and finally death. Similarly, he says, the heart which cannot create a yearning or a burning desire is sick and diseased.yearning is therefore the soul of the world and the pearl inside the Nature's mother of pearl. In this way, yearning is the creator of everything. It has given birth to knowledge, civilization, literature, poetry, arts and crafts, systems and customs etc. infact to everything which is shaped out by human endeavours. According to the unique philosophy of Allama Iqbal, after the realization of 'Self' the streams of lake gush out. Truly speaking, love is the very essence of life. It is that nector of life which is sure to obliterate death.

In fact Love is that lotion which heals all wounds. It is because of

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this reason that Allama Iqbal considers love essential not only for each individual but for the entire human society.

Again in nutshall, we can say that Yaqeen-e-Muhkam and 'Amal-e-Paiham' are followed by Love, which is a conquering force. This love transcends geographical boundaries. Therefore Iqbal says

عشق کی تقویم میں عصرِ رواں کے سوا
اور زمانے بھی ہیں، جن کا نہیں کوئی نام
عشق دم جبرئیل، عشق دلِ مصطفیٰؐ
عشق خدا کا رسول، عشق خدا کا کلام [10]

In the Love's almanac, save the present age
Nameless other ages, for their recollection
Love is Gabriel's Revelation; Mustaf's (S.A.W) heart is Love
Love is God'sMessenger, Love is Lords Assertion.

In another verse Allama Says:-

قوتِ عشق سے ہر پست کو بالا کر دے
دہر میں اسمِ محمدؐ سے اُجالا کر دے [11]

With power of Love, rise lowly to great height,
With Muhammad S.A.W's name, illuminate world with light.

Racial discriminations, barriers, linguistic differences and the feeling of parachial nationalism. So this universal message of love, as propounded by Allama Iqbal is totally opposed to the concept of the survival of the fittest and the idea of the conflict between thesis and antithesis are the successful allies of nationalism.

Therefore, to Iqbal the world can be conquered thus self confidence, continious efforts, and love. He beautifully sums up this message in the following verse:-

یقین محکم، عمل پیہم، محبت فاتحِ عالم
جہادِ زندگانی میں یہ ہیں مردوں کی شمشیریں [12]

It should also be cleared here that for Ishq the nearest equivalent in English is "Love". But the meaning of the word in the language of the Muslim Mystic is for wider, deeper and more comprehensive,

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essentially applied to the Mystics all-embracing love for the Supreme Being, and the softness of life which springs from it. It also includes selfless devotion to worthy ideal-devotion, which transcends all other considerations.

علم در اندیشہ می گیرد مقام　　عشق را کاشانہ قلبِ لاینام

علم تا از عشق بہ خو　　ردار نیست　　جُز تماشاخانۂ افکار نیست

ایں تماشاخانہ سحرِ سامری است　　علم بے رُوح القُدُس افسونگری است [۳]

1. *Knowledge resides in contemplation;*
   But of Ishq the cherished abode is a heart which never sleeps!
2. *Except when chastened and disciplined by Ishq, Knowledge is only a curious museum, of scattered, disordered thoughts.*
3. *A museum, at best, which amounts to a huge deception, a froud like the fraud of Samiri.*
   (Samiri was the man, during the absence of Moses on Mount Sina, who led the Israelites astray, and introduced calf worship among them)
4. *When not accompanied by the Holy Ghost,*
   Knowledge is nothing but sorcery.

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References and Notes

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Iqbal writes him in Urdu as:

" علم سے میری مراد وہ علم ہے جس کا دار و مدار حواس پر ہے، عام طور پر میں نے علم کا لفظ انہی معنوں میں استعمال کیا ہے۔ اس علم سے ایک طبعی قوت ہاتھ آتی ہے جس کو دین کے ماتحت رہنا چاہئے۔ اگر یہ دین کے ماتحت نہ رہے تو محض شیطنیت ہے۔۔۔۔۔۔ مسلمان کے لئے لازم ہے کہ علم کو مسلمان کرے۔ "بولہب را حیدرِ کرار کن" اگر یہ بولہب حیدر کرار بن جائے، یا یوں کہئے کہ اگر اس کی قوت دین کے تابع ہو جائے تو نوع انسانی کے لئے سراسر رحمت ہے"۔

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Chapter –IV

Iqbal's Philosophy of Humanism

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"Humanism is a very important movement in philosophy. This movement originated in Italy in the second half of the fourteenth century and diffused into other countries of Europe, coming to constitute one of the modern cultures. Humanism is the attitude of mind which attaches primary importance to man and to his faculties, affairs, temporal aspirations and well-being. Humanism is the philosophy which recognizes the value or dignity of man and makes him the measure of all things or somehow, takes human nature, its limits or its interests as its theme."

In the first sense, Humanism is the basic aspect of Renaissance and precisely that aspect through which Renaissance thinker sought to reintegrate man into the world of Nature and history and to interpret him in this perspective. Medieval Christianity suggested that man's life on earth was significant only in so far as it affected his soul's expectation on God's mercy after death and it was against this belittling of his natural condition that the humanists of the Renaissance asserted the instinct, value of man's life before death and the greatness of his potentialities. As ecclesiastical influence wanted, the protest of humanism was turned against secular orthodoxies that subordinated man to the abstract concept of political or biological theory. In the twentieth century some new senses were given to the word "Humanism". F.C.S. Schiller took it as the special name of his own version of pragmatism, maintaining that all philosophic thinking or understanding from human activity and reaffirming "protageras" that man is the measure against what he called the intellectualist philosophers, whether represented by Plato, by Hume or by the idealists of his own time.

The religious humanists believe in Allah–meaning a summation of all the social aspirations of the race and the ideational forces operating in history. They believe in immortality. The most significant thing is that they believe in man particularly man's idealistic aims and achievements. They also believe that whatever contributes to human welfare is Divine and all the activities which advance mankinds highest development are religious activities. Such is the gospel according to the contemporary religious Humanism.

The Poet philosopher Allama Mohammad Iqbal (1877-1938) was a thinker, philosopher, reformer and a scholar. In nutshell, he was a multidimensional genius of twentieth century. He drew his inspiration from the basic values of Islam. His poetry presents an exquisite and eloquent expression of Islamic universalism which is the real humanism. He says in his famous poetic collection Javid

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Namah.

شعر را مقصود اگر آدم گریست

شاعری ہم وارث پیغمبریست

If the poetry aims at fashioning men
Then It too is a heir to prophecy}

Firstly, we should understand what universal or humanistic religion is or what is the meaning of Universalism is in religious perspective.

A universal religion is one, which is open to the entire mankind, which is not based on distinctions of colours, creed and race etc, which aims at wiping out such distinctions and endeavors to raise man, the regional creature, to the position of a creature with vast universal outlook. This religion regards entire humanity as one family, so it fosters real brotherhood in the widest sense of the word. Islam is the universal religion or the way of life, because Allah is Rabbul-Aalameen. It means that, all the world belongs to Almighty Allah, and its prophet Mohammed, (Peace be upon Him) is blessing for all the worlds, such as the Quranic name Rahmatul-lil Aalameen .Thus Islam's message is intended for the whole mankind without any consideration of colour and creed. Anyone who embraces Islam enjoys equal status as a believer in Islam. The only basis of superiority in Islam is God- fearingness. As Allah says in Quran That

يٰاَيُهاالنَّاس اِنَّا خَلَقْنا كم من ذكَر وانْثىٰ و جعٰلنكم شعوباً و قبائل لتعارفُوْ ان اكرمكم عندالله اتقٰكُم

"Oh! Human beings, we created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most Allah- fearing of you. Surely Allah is all knowing, All – Aware." (Al-Hujraat… Verse no. 13)

In the same way the Prophet Muhammad ﷺ remarked :-

لِاَفضَلَ لِعَربی علیٰ الجَمی ولالعجمعی علی عَربی ولا لِاَبیضَ علی اسود ولا لِاَسود علیٰ ابیض الا بتقویٰ

An Arab has no superiority to a non-Arab nor has the non Arab any superiority to an Arab. Like wise a white man is in no way superior to a black man nor is the black man superior to the white man except by virtue of God consciousness.

It means that the only basis of Superiority in Islam is good actions, which makes one entitled to better treatment and greater respect. There is no room in Islam for regional, racial or national

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prejudices. Nation-hood is no doubt, permitted by Islam for the sake of mutual introduction but all the nations are treated as members of one international race, the human race. So universalism and internationalism are the hall mark of Islam. Islam wants to see the entire mankind happy, progressive and prosperous.

Allama Iqbal's thought and art represents all these universal attributes of Islam, which were practised by the Muslims in the heyday of Islam. Allama Iqbal has urged the Muslims to reculcate the world at large to develop those universal qualities which characterize the pristine glory of Islam. So his message is totally universal and his outlook is unlimited. He condemns nationalism and limited world outlook to the extent that he tells us that if ever an Arab considers himself superior because of the colour of his skin, then you should leave him, that is to say, leave Islam. Allama says in his Persian collection entitled, "Payame-Mashriq"

تو اے کودک منش خود را ادب کن
مسلماں زادۂ؟ ترکِ نسب کن
بر نگِ احمر و خون و رگ و پوست
عرب نازد اگر ترکِ عرب کن

O! You people who behave childishly discipline yourselves.
Are you a true Muslim? Then leave your class superiority.

Even if the Arab regards himself superior because of the redness of his blood, and colour of his skin then leave the Arab too."

To the limited eye the meadow has only one colour, but to the eye of the bird or the unlimited eyes the meadow is formed of many colours. Allama Iqbal, who rises above all limited outlooks and inhuman racialism, firmly believed in Islam and Islamization. That is why he clearly explains in his "Stray Reflections" that, "Islam is not a religion in the ancient sense of the word. It is an attitude- an attitude, that is to say, of freedom and even of defiance of universe. It is really a protest against the entire outlook of the ancient world. Briefly, it is the discovery of man." [2]

Thus by this statement, Allama Iqbal vehemently explains that, Islam as a religion and as a culture, is humanistic in its nature.

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Any interpretation of Islam which sanctifies feudalism and discriminates between man and man is not acceptable to Allama Iqbal. Allama's western critics contend that he picked up this humanism from European thought and interpreted Islam in that light. But Allama Iqbal vehemently claimed that humanism is purely production of the Islamic culture and teachings. It is actually the main gift of Islam to the west.

He believes that, "The essence of 'Tawhid' (unity of Allah) as a working idea, is human equality, human solidarity and human freedom." According to him an Islamic state is "an endeavor to transform these principles into space-time forces, an aspiration to realize them in a definite human organization. Allama Iqbal believes that Islam and Islamisation, in real sense has a vast humanistic nature and attitude, so in his proposed Islamic state, Islamic laws cannot be imposed on the non Muslim minorities. They have always been and shall be governed under their own laws. Allama Iqbal proclaimed categorically in his speeches and statements that:-

> "The principle that each group is entitled to free development on its own lines is not inspired by the feeling of narrow communalism. There are communalism and communalisms. A community which is inspired by feeling of ill-will towards other communities is low and ignorable. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teachings of the Quran even to defend their places of worship, if need be." [3]

Here Allama Iqbal's assertion regarding the responsibilities of a Muslim state to safeguard the rights of the minorities is based on Sura Al HuJ , Verse No. 40, in which Allah says :-

> ولولا دفعُ الله النّاس بعضهم ببعَض لّهُدِمَت صَوَامع وبَيعٌ وصلوات و مسٰجديُذكرُ فيها اسمُ الله كثيراً. (الحج- ٧٠)

> " If Allah had not created the group of Muslims to ward off the others from aggression, then churches, synagogues, oratories and mosques where Allah is worshiped most, would have been destroyed."

According to Rt. Justice Dr. Javid Iqbal, in the early stages of Islamic history this Quranic verse was interpreted as legal provision for the protection of the places of worship of the "People of the book" Jews and Christians. After the conquest of Iran this protection was extended by the jurists to the Zoroastrians, who were considered as "Like the people of the Book" (Kamassali-Ahli-Kitab) The same protection was extended to the Hindu temples during the reign of – some Mughal emperors in India, after Humayun. [4]

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The above mentioned Quranic verse also indicates that man is completely free in his choice of faith. No one has the right to impose one's faith on others. There is, as the Quran says, no compulsion in religion.

لاآاکرافی الدیّن قَد تّبین الرُ شد من الْغیفمن یّکفر بالطّاغوت و یؤمن باللہ
فقداستمسک بالعروۃ الوثقٰے ج۔ لاّنفصام لّھا واللہ سمیعٌ علیھم۔(البقرہ ۲۵۶)

Let there be no compulsion in religion. Truth stands out clear from Error; whoever rejects Tagut and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things".

The Prophet Salahu-Alie Wasalam's duty as described by the Quran is to convey his message to people who on their part have the right to accept or reject it. The reason for conflict between the prophet (S.A.W) and the Mecans was not the denial of Islam by the Mecans; on the contrary, it was the denial of freedom of thought and expression. The Meccans refused for certain reasons to recognize the prophet's (S.A.W'S) right to have his own faith and practice although he told them by this Quranic order that :لَکُم دینُکم ولی الدین (۱۰۹-۶)

"To you your religion and to me my religion".

Further, prophet Mohammad (S.A.W) offered cooperation to the people of the book, to work for glory of Allah, but the Meccans paid no heed to the prophet's appeal. They tried to bring him back to paganism by force.

Consequently, the prophet (S.A.W) and his followers underwent a great deal of suffering. Thus the denial of freedom of conscience to the Muslims on the part of the Meccans led to conflict. It is to be noted that a Muslim's relations with his non Muslim fellow men are based on peace and not on war. The majority of Muslim Jurists, such as Imam Abu Hanifa, Malik, Ibni Hanble and others hold the view that the cause of war is an aggression and not the denial of Islamic faith, secondly the aim of war is to bring the persecution to an end.

Thirdly, Muslims are allowed to enter into a temporary or permanent no war pact with those who believe in peaceful co-existence. [5]

The Quran as have been earlier mentioned enjoined upon them to defend their right of religious freedom. This will not only secure religious freedom for Muslims but also for all those who worship Allah in their own temples alone. On this point, the Quran made a statement to the effect that it is the divine will which brings people face to face with aggressors who ultimately fall. By doing so,

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Allah saves the synagogue, the church and the mosque from destruction.

The Quranic statement concerning various places of worship reveals the fact that whether believers be Jews, Christians, Muslims, Hindus or Buddhist, they should work for the freedom of conscience and for the better understanding of faiths.

In fact, a devotee of Allah alone appreciates another lover of Allah and freedom, truth and generosity. It is note worthy that in ancient times, the Roman Empire in the West and Ashoka's in the East, recognized freedom of faith and practice, But with the passing of time, this noble tradition was abandoned and the ignorance go hand in hand with religion. Islam restored this noble tradition and made a notable contribution to the history of religious freedom and tolerance. Muslim state was the first state in the middle ages that granted its non-Muslim minority's religious and judicial autonomy. They were free to manage their religio-judicial affairs in accordance with their own religious teachings. Muslim state did so, because it is morally bound to do so. In, accordance with the Quranic teachings and the Prophet Mohammad S.A.W's .....pact that he made with the Christians, non Muslim citizens of a Muslim majority country have complete freedom of faith and practice. Muslims are bound by their faith to observe the sanctity of non-Muslim temples etc. [6]

That is why Allama Iqbal has not defined Islam as a theologian but as a philosopher. He says in his Stray Reflections:-

> "Islam is not a religion in the ancient sense of the word. It is an attitude-an attitude, that is to say, of freedom and even of defiance of universe. It is realy a protest against the entire outlook of the ancient world. Briefly, it is discovery of man." [7]

Allama argues from the historical prospective that religion in the primitive times was national. Judaism affirmed that it was racial. Christianity preached that it was personal. But Islam teaches us that religion is neither national, nor racial, nor personal, but purely human. Allama further argues that as a culture Islam has no specific country, no specific language, no specific script and no specific mode of dress. [8]

In the light of these above observations it is now crystal clear that Allama Iqbal's perception of Islam was pure humanistic. Any interpretation of Islam which approves feudalism and discriminates between man and man was not acceptable to him.

Allama Iqbal criticized western democracy with tooth and nail in his poetry because of its defects as a political system. But since there was no other acceptable alternative political system he

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regards the establishment of popular legislative assemblies in some Muslim countries as a return to the original purity of Islam. According to Allama Iqbal, the Khalifat, Imamate or sultanate were the outmoded Muslim forms of rulership of the past. He believed that the essence of Tauhid (unity of Allah) as a working idea was human equality, human solidarity and human freedom. For him the State, from the Islamic Stand point is an endeavour to transform these ideal pfinciples into space-time forces, an aspiration to realize them in a definite human organization. [9]

Faith in humanity, hope for a better future and for the succes of human effort are so deeply ingrained in Allama Iqbal's thought and art, that it is impossible to isolate them as a separate element. They are woven into the texture of his very being.

Allama Iqbal's worldwide famous concept of "Mard-I Mumain" is inspired by the concept of perfect man of Abdul-karim al-Jali and Maulana Rumi. The perpetual quest for a perfect man is the basic philosophy of both these luminaries on which the quest of eternal happiness lies. Allama actually acknowledged Moulana Rumi as his spiritual progenitor and admits his profound influence on his poetry and thought. He quotes Mualana Rumi in his "Asrari Khudi (Secrets of the Self)" as:-

دی شیخ با چراغ همی گشت گرد شهر

"کز دام و دد ملولم و انسانم آرزوست

زیں ہمرہانِ سُست عناصر دلم گرفت

شیر خدا و رستم دستانم آرزوست

گفت، کہ "یافت می نشود جستہ ایم ما"

گفت "آنکہ یافت می نشود آنم آرزوست" [10]

Last night the Sheikh wandered about the town with a lamp saying, "I am tired of demon and beast, man is my desire. My heart is sick of the feeble –spirited fellow –trvellers, the lion of Allah (the title of Hazrat Ali) and Rustam-i-Dastan are my desire"

(Rustum (nicknamed Dastan) was a famous hero of pre Islamic Persia).

I said, "We too searched for him but he could'nt be found".

He replied, "What cannot be found – that thing is my desire".

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On a darknight, Maulana Rumi tells, a man of great wisdom was wandering in the streets of the towns, with a lamp in his hand, as if he was searching for something that had been lost. The poet enquired from him what he was trying to find he replied that he had grown sick of living in what, in truth, was the abode of wild animals and was now looking around for man, a young, deep-hearted individual, who could revive his sagging spirits and restore his faith in humanity. The poet remarked "You are sadly mistaken. What you are looking for does not exist. You are wasting your time. I, too left no stone unturned in seeking him out but to no avail. Not a trace of him could be found".

"It is the rare, the uncommon, the unattainable that I seek", replied the sage.

In his explanation and interpretation of this Mathnavi Syed Abul Hasan Nadvi writes:-

"Now, did Iqbal succeed in his quest? Was he able to find the man of his dreams, the perfect man, who had realized his transcendental self? According to Iqbal's philosophy it is clear that he was eminently successful. He not only found the "Lost" man but also spent long years of his life in his company. Iqbal's discovery was even more important than the discovery of the new world by coulombs. It was a glorious achievement and a manifest victory for the world particularly in the present times when man had ceased to exist and humanity had become a farce"

(S. Abul Hasan Ali Nadvi, "Glory of Iqbal" Translated by M. Asiff Kidwai, Academy of Islamic Research and publications. P. O Box 119 Lucknow 1979-pp 91-92.)

Allama Iqbal, as mentioned earlier, selected these verses for the opening page of his famous mashnavi, Asrar-i-Khudi. He later on included them in his monumental work Javid Namah. It is because of the fact that Allama Iqbal's philosophy of love gets inspiration from Moulana Rumi's concept of Divine Islamic love. To both these spiritual Islamic giants' love of man is love of Allah. Man through love attains Divine attributes and is therefore chosen to be Allah's nearest creature.

So in Islam there is no room for regional, racial and national prejudices. Nationhood is no doubt, permitted by Islam for the sake of mutual introduction but all the nations are treated as members of one international race, the human race. Indeed universalism and internationalism are the hallmark of Islam. It wants to see the entire mankind happy, prosperous and progressive. Hence it does not believe in an economy in which the gain of one is the loss of another

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or it does not justify a war which results in the exploitation and annihilation of the weak and suppressed people.

Allama has urged the Muslims to reculcate the world at the large to develop those universal qualities which will characterize the pristine glory of Islam. He found his contemporary world, including the Muslim world, suffering from all the vices which Islam had come to eradicate. He saw his own nation and the nations at large suffering from the consequences of disunity, strife, lack of love, dearth of humanity, religious bigotry, racial prejudices, national aggressiveness and territorial narrow-mindedness.

It is because of this national and international scene that he sang of human love as the solution of all human problems. Therefore, he says in his famous "Javid Nama":-

آدمیت ؟احترامِ آدمی

باخبر شواز مقامِ آدمی

بندۂ عشق از خدا گیرد طریق

می شود بر کافر و مومن شفیق [12]

The glory of man lies in reverence of man,
Be aware of the dignity of man;
Allah's devotee follows His path;
He bestows affection equally on believers and non – believers.

Thus Allama Iqbal preached Islamic universal brotherhood of mankind, and his art and thought gives us self-respect, confidance, with self assertion.

In this regard E.M.Foster while talking of Allama Iqbal's large-heartedness, asserts that:-

"Whatever his opinion, he was no fanatic, and he refers to Hindus and Christians with courtesy and respect."

In nutshell the message of Allama Iqbal has thus universal appeal and eternal value since it is not for individual or for one nation. As he says in a verse of Payami Mashriq (Message for the East)

ہر ملک ملکِ ماست کہ ملکِ خدائے ماست [13]

(Every Country is our homeland as it is Allah's Land.

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He defined culture as respect for human beings and exhorted the world to attain awareness of the status of man in the scheme of things.

In the present civilization man has become capable of flying into the sky but he has reduced to a very insignificant part of the whole which is known as society or organization. No other poet philosopher in the twentieth century has raised the dignity of man greater than Iqbal.

A very acute critic of the west that he was, he refused to believe that the East is all good and the west is all evil. In one of his most famous verses he said that one should neither feel disgusted with the East nor avoid the west. He says:-

مشرق سے ہو بیزار نہ مغرب سے حذر کر

[14]

فطرت کا اشارا ہے کہ ہر شب کو سحر کر

Do not get disgusted from the East, nor shun the west.
Nature demands every night be converted into morning.

We can say that Allama Iqbal does not narrow the parameters of humanity. He advises the new generation of the Muslims to have Islamic universal respect for man without any prejudice of caste, colour and creed.

Allama Iqbal believes that love is the true religion, which is an above all religious form. He says:-

عشق ہم خاکستر و ہم اخگر ست

[15] کار او از دین و دانش بر تر است

"Love is straw as well as burning ember.
It is far above conventional religion and reason."

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5. Ibn Taimiyya Risalatul-Qital. P 116, quoted by Abu Zahra: Ibn Taimiyya, p 317, Abul Kalam Azad: Tarjumanul Quran, V2, p 145-146. Quoted by Dr. Rashid Ahmad Jullundhri: Islam and current issues, Institute of Islamic Culture 2-club Road Lahore1997, PP 82.)
6. Here is an extract from the agreement, recorded by Abu, Ubaid: This is what Muhammad, (S.A.W) the prophet wrote for the people of Najran. "The convenent of Allah and His messenger is for their lives, properties, religion, churches, monasticism, bishops, the absent, the present, and all that they posses, little or much. No bishop, caretaker, (of the church) and monk would b transferred (by the state). They would not be squeezed and they would not pay the title. No army would tread their land. Whoever asks a right, between them the Justice will prevail in Najran (Kitabul Amwal, (cairo) p 188)
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12. Kulliyat-e-iqbal (Persian) Pp 701
13. Kulliyat-e- Iqbal perian P 299.

This verse is from the famous poem of Iqbal in "Payam-e-mashriq" under the Title "Almulku, Lillah" as:-

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طارق چو بر کنارۂ اندلس سفینہ سوخت
گفتند کارِ تو بہ نگاہِ خرد خطاست
دوریم از سوادِ وطن باز چوں رسیم؟
ترکِ سبب زروے شریعت کجا رواست
خندید و دستِ خویش بہ شمشیر بردو گفت
ہر ملک ملکِ ماست کہ ملکِ خدائے ماست

1. *When Tariq on Andalsian shore set fire to the boats it was said his action for the wise eye was a wrong one.*
2. *They (soldiers) said, "We are far away from our home land. How would we be able to return. To far sake the means is not advisable according to the shariah.*
3. *Tariq laughingly took hold of his sword and declared "Every territory or country is our, because every country belongs to our Allah.*

14. Kulliyat-e- Iqbal (Urdu)
15. Kulliyat-e- Iqbal (Persian) Pp Javid Namah 610

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Chapter –V

Iqbal, the Trend Setter of Neo-Ijtihad

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Introduction

The Arabic word for *Ijtihad* literally means an effort or exercise to arrive at one's independent judgment. In the broad sense, it means the use of human reason in the elaboration and explanation of the *Shariah* law. It covers a variety of mental process, ranging from the interpretation of text of the Qur'an to the assessment of the authenticity of *Ahadith*. *Qiyas* or analogical reasoning is a particular form of *Ijtihad*, the method by which the principles established by the Quran, *Sunnah* and *Ijma* are to be extended and applied to the solution of new problems. "*Ijtihad*" therefore, is an exercise of one's reasoning to arrive at a logical conclusion on a legal issue. In nutshell, we can say that *Ijtihad* or independent reasoning is the re-application of Islamic rules and laws. It is to reapply an unchanging principle of Islam to the changing situation of the time. Or we can say that *Ijtihad* is to find Islamic answers to the questions which are not covered directly by the Qur'an and Sunnah.

Allama Mohammad Iqbal, the dynamic poet philosopher of the East, says that "*Ijtihad* means to exert with a view to form an independent judgment on a legal question."[1] He does not like to present *Ijtihad* with such conditions which are well-nigh impossible of realization in a single individual. Such an attitude seems exceeding strange in a system of law based mainly on the ground work provided by the Qur'an which embodies an essentially dynamic outlook on life. To him, the principle of movement in the structure of Islam is known as *Ijtihad*. Allama Iqbal thought that "The only effective power therefore, that counteracts the forces of decay in a people is the rearing of self-concentrated individuals. Such individuals alone reveal the depth of life. They disclose new standards in the light of which we begin to see that our environment is not wholly inviolable and requires revision."[2]The spirit of Qur'an is essentially dynamic and it asserted itself in powerful reaction to orthodox smugness in the writings of Ibn Taymiyah in the 13th Century, of Jalal al-Din Sayuti in the sixteenth century and par excellence in the great puritan movement initiated by Muhammad Ibn Abd al-Wahhab of Najd in Arabia, in the eighteenth century. Muhammad Ibn Tumart of Muslim Spain falls also in the category of such puritan reformers.

According to Qur'anic teachings, Allama Iqbal believed that many new worlds are concealed in its verses and countless eras yet to come or hidden in its wisdom. Its different interpretations can resolve the problem of the past, present and future ages provided that the Muslims are able to reconcile "Reason" with "Love" (what he calls

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(عشق وخرد) and realizes that the new world lying buried in their hearts is anxiously waiting to unfold itself on hearing the word 'be' from them. (What Qur'an calls کن فیکون

Allama describes this Qur'anic truth as:

صد جہان تازہ در آیات اوست

عصر با پیچیدہ در آناتِ اوست [3]

Here too Allama Iqbal subscribed to the view of flexible and progressive interpretation of Qur'anic laws for worldly affairs in order to cope with the needs and requirement of changing times.

In *Payam-i-Mashiq* Iqbal says:

تراش از تیشۂ خود جادۂ خویش

براہِ دیگراں رفتن عذاب است

گر از دست تو کارِ نادر آید

گناہے ہم اگر باشد ثواب است [4]

Cut your path with an axe of your own.
It is a sin to tread the beaten paths of others!
If you achieve something unique and original
Even a sin becomes a virtue.

According to him, imitation abstracts the potentialities of the self, he therefore, says:

تقلید سے ناکارہ نہ کر اپنی خودی کو

کر اس کی حفاظت کہ یہ گوہر ہے یگانہ [5]

Do not spoil your ego through imitation
Protect it because it (ego) is a unique jewel"

To him, Conservatism destroys the ego's creative freedom and closes up the paths of fresh spiritual enterprise. This is the main reason why our medieval mystic techniques can no longer produce original discoveries of ancient truth."[6]

However, Allama Iqbal could not plead for that uncontrolled independence which certain modernists and so-called reformers put into his mouth. He fully understood that every Tom, Dick or Harry cannot exercise *Ijtihad* in Islam. *Ijtihad* has its own peculiarities and

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conditions. It must be exercised by those who are fully competent to do it because the period of decadence, Allama Iqbal recommends for the community imitation or conformity as it is them preferable to "*Ijtihad*" itself.

So, in *Rumuz-i-Bekhudi*, while discussing the question of *Ijtihad* and *Taqlid*, he throws light on this important problem and says:

مضمحل گردد چو تقویم حیات
ملت از تقلید می گیرد ثبات
راہ آبا رو کہ ایں جمعیت است
معنی تقلید ضبط ملت است
نقش بر دل معنی توحید کن
چارہ کارِ خود از تقلید کن
اجتہاد اندر زمانِ انحطاط
قوم را بر ہم ہمی پیچید بساط
زاجتہاد عالمانِ کم نظر
اقتداء بر رفتگان محفوظ تر [7]

"Wherever decay destroys the balanced temperament of life, then the
Community may look to find stability in strict conformity.
Go thou thy father's road, for therein lies tranquility
Conformity connotes the holding fast of the community
Grave on the heart of the truth of unity
And in conformity easy to mend
The ruin of thy fortune
In the time of decadence, to seek to exercise
The speculative judgment of mind
Completes the people's destruction finally
Salvation lieth legs following the blinkered
Pedant's dictum, being found in humble imitation of the past"

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From the foregoing verses of *Ramaz-i-Bekhudi*, it is evident that Iqbal advised his nation to adhere strictly to their historical, cultural and religious heritage during the time of intellectual darkness and decadence. In that condition, there is safety in the obedience of ancestors.

Allama Iqbal's historical lecture on *Ijtihad* entitled "The Principle of Movement in the Structure of Islam" appears as the sixth lecture in his 'The Reconstruction of Religious Thought in Islam', a collection of Iqbal's lectures delivered during 1928 and 1929 at Madras, Hyderabad and Aligarh.

In this lecture Allama Iqbal discusses various aspects of the problem of *Ijtihad*. He begins by analyzing the social and intellectual structure of Islam and concludes that *Ijtihad* in this structure operates as a dynamic principle.

He then proceeds to survey the various religious movements in the modern period and discusses the role of *Ijtihad* in this context. He analyses the literal meaning and technical definition of the term Ijtihad in order to explain that Islamic law is not a static and unchangeable system, but is rather a living and dynamic institution. Then where did the present stagnation enter the system, and when? When was the door of *Ijtihad* closed? Among the causes of its immobility, Iqbal enumerates the following.

1. Orthodox reaction to rationalist movements such as Mutazillah.
2. Apprehension about Sufism and
3. Destruction of Baghdad.[8]

These factors forced the Islamic society to discontinue the exercise of *Ijtihad*. But later on, the scholars of Islamic Law, some of them educated in the modern institutions, believed that the restrictions imposed on the development of Islamic law by closing the gate of *Ijtihad* must not be maintained and that there is no justification for these restrictions. Iqbal believed that, "a society is like an ever-evolving organism consistently changing and developing as it moves from its beginning to its end. The social, economic, educational and political conditions at the time of the destruction of Baghdad had changed considerably from those of the period of the great Imams, which led to closing the gate of *Ijtihad*."[9]

He says that the present day social economic and political conditions of the Muslim society are also entirely different from the circumstances of the earlier periods and require considerable changes in social, economic, political and legal codes to meet requirements. For such a situation the great Imams and Ulemas had a role to follow. It cannot be denied that laws change to accord with the changing of

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times and age. According to Ibn-i-Khaldun the great historian of Islam:

> "The conditions, customs and sects of the world and nations do not continue according to any specific pattern of stable programme. There is always change from time to time, from one condition to another, in as much as this applies to persons, times and provinces, it applies likewise to countries, ages and states.[10]

It is already mentioned that Iqbal set a precedent for *Ijtihad* in his seven lectures in the book entitled "The Reconstruction of Religious Thought in Islam", in interpreting the basic Qur'anic concepts of life. In the preface of this book, he boldly and honestly declares that "As knowledge advances and fresh avenues of thought are opened, other views and probably sounder views that those set forth in these lectures are possible. Our duty is carefully to watch the progresses of human thought and to maintain an independent critical attitude towards it"[11]

About this dynamic and real scientific approach of Iqbal Syed Amir Ali says in his remarkable book "Spirit of Islam" that:

> "The expression of this sentiment is in perfect harmony with his progressive, liberal outlook on life and its problem. It is now for us to follow the trail he has so brilliantly blazed for our benefit.[12]

According to the views of Allama Iqbal, up to the Abbasid period, there was no written law of Islam apart from the Qur'an. Secondly, during the first four centuries of Islam, the activities of *Ijtihad* which culminated in the appearance of nineteen schools of law, not only demonstrates the dynamism of Islamic law but also points out that the formulation of Islamic law was the result of these activities. With these preliminary remarks he goes on to discuss the four basic sources of Islamic law, i.e. the Qur'an, *Hadith*, *Ijma* and *Qiyas*.

Iqbal elaborates and brings out the dynamic character of these principles and gives us in present changing situation an entirely new interpretation of *Ijma* (concensus). Here it is worth mentioning that Allama Iqbal criticized western democracy with tooth and nail in his poetry because of its defects as a political system. He is in favour of Islamic democracy, which he calls spiritual democracy in the sixth lecture of his "Reconstruction of Religious Thought in Islam". He regards the establishment of popular legislative assemblies in some Muslim countries as a return to the original purity of Islam. He believed that the essence the *Tawhid* (Unity of Allah) as a working idea was human equality, human solidarity and human freedom. For

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him "the State, from the Islamic stand point is an endeavour to transform these ideal principles into space time forces, an inspiration to realize them in a definite human organization." [13]So according to Allama Iqbal, Ijma as a source of legal reasoning should become an active functional source in the form of legislative assemblies in the present political setup. He wants to move ahead with deep caution and organize an academy where he could put together the Ulema and the modern scholars. He felt that it was not always possible that all the aforementioned qualities may unite in any one individual, so he suggests to organize a council consisting of Ulema and modern educated persons, who may, through their corporate efforts, make some original contribution to the reconstruction and the re-codification of the law of Islam.

This task was so predominant in his mind that in his famous presidential address of Muslim League in 1932, he said:

> "I suggest the formation of an assembly of Ulema, which must include Muslim lawyers who have received education in modern jurisprudence. The idea is to protect and if necessary to reinterpret the law of Islam in the light of modern conditions, while keeping close to the spirit embodied in its fundamental principles, this body must receive constitutional recognition so that no bill affecting the personal law of Muslims may be put on the legislative anvil before it has passed through the crucible of the assembly."[14]

It is obvious that Allama Iqbal thought that in the present situation deficiency of *Ijtihad* could be met through consultative *Ijtihad* or *Shoora Ijtihad*. He clearly mentioned in his lecture about *Ijtihad* that "*Ijma* is a democratic process and reveals that Islam is basically different from priesthood."[15] He also held that *Ijma* (consensus of Ulemas) of a later generation can also change or alter the *Ijma* of an earlier generation, on the basis of legal arguments i.e. *Dalail-i-Shariyah* (دلائل شریعۃ)

Allama Iqbal says, that after the period of the pious *Khilafat-i-Rashida* the democratic machinery of *Ijma* could not be reestablished and reliance was placed on individual *Ijtihad* alone. To him this was a great tragedy. But now the institution can be revived through a modern legislative Assembly. According to Allama Iqbal this assembly can become an agency for its performance. He is also conscious of certain practical difficulties in this regard that is:

1. The presence of non-Muslims in the modern legislatures; and
2. Lack of religious understanding and of the knowledge of Islamic Law among the present legislators.

He therefore, clearly suggests that there should be Muslim

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Legislative Assemblies and the Ulema should form a vital part of a Muslim Legislative Assembly helping and guiding free discussions and questions of law. The only effective remedy for the possibilities of erroneous interpretations is to reform the present system of legal education in Muhammadan countries, to extend its sphere and to combine with an intelligent study of modern jurisprudence."[16]

Today, Islam's greatest need is the reconstruction of the Islamic law and its re-codification in such a way that it may provide the Islamic answers to the hundreds and thousands of new questions, that have been posed by the modern economic, political, social, national and international developments.

So Allama Iqbal is of this opinion that modern predicaments and problems are manifold. Only one scholar, of jurist can't solve them. He needs help of an economist, sociologist, physician, an engineer and a psychologist also. When all these specialists put their heads together only then a collective *Ijtihad* is possible. In this way Allama Iqbal presented the Reconstruction of *Ijma* and *Qiyas* as well. Here he does not favour the distinctive status of Ulema but they are at par with other scholars of temporal knowledge. Iqbal is of the opinion that Muslim countries can frame their legislative assemblies in order to initiate *Ijtihad* as Iran had done in 1906.

Sunni countries can initiate collective *Ijma* by virtue of Ulemas who are well versed in the Qur'an, the *Sunnah* and the modern jurisprudence. In this regard Allama Iqbal and Maulana Mohammad Taqi Amini are like minded. In place of Fuqaha, Taqi Amini writes the word اهل حل و عقد by which he means men of insight having experience in different walks of life. On emphasizing their importance he wrote:

> "*Ijma* is really possible if a legislative Assembly /Council of ministers is established. They should ponder over the modern problems and put forth their solutions in conformity with the Qur'an and the *Sunnah* and in accordance with the needs of the hour"[17]

Mawlana Abu Zuhra advocates the establishment of an Islamic Academy of Fiqh, where the *Fuqahas* (Jurists) of great genius and acumen from all over the world sit. They should be conversant with the modern sciences and men of piety and sagacious too. For instance, Abu Zurah in Egypt proposed:

> "It is inevitable to have a group of the Ulema who fulfill all the necessary conditions of *Ijtihad*. They may be available for the Muslim community to refer to them for their new problems. This group should cooperate in the education and research of Islamic matters. They should distribute their studies among

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their members."[18]

Mustafa Ahmad al-Zarqa also thinks along the same lines. Describing the ways and means of collective *Ijtihad*, Zarqa proposed the establishment of a research institute for Islamic jurisprudence. This Institute should be staffed with well known jurists who have distinguished themselves not only academically but also in their personal character and piety. They should be joined by experts in social sciences such as economics and sociology. These scholars must address themselves to the study of new problems and conduct research fulfilling the requirements of *Ijtihad*. These researches may later be published in the form of books or in the form of articles in research journals.[19] It is worth mentioning here that Allama Iqbal's contribution for collective *Ijtihad* is distinct, because whereas the above mentioned scholars and Ulemas stressed the establishment of research institutions for the Ulema, Iqbal proposed actual participation. It was very seldom that they proposed participation of the 'Ulema' in the Legislative assemblies.

Besides them who advocate the establishment of an Islamic Academy of Fiqh are:

Shaikh Abdul Wahab Khilaf, Sheikh Muhammad Shaltcot, Sheikh Tahir Bini Aashora and Dr. Mohammad Yusuf Musa are worth mentioning. About Ijma Dr. Musa observes:

Now a days various Ulemas speak like Allama Iqbal, and favours the establishment of an international academy of Islamic Jurisprudence, as there are academies of languages and other sciences in the world. This academy should be constituted by the scholastic theologians of great merit and of pious character. The name of this Academy should be الفقة الاسلامى العالمى (International Academy Fiqh) as Rabita Aalmi Islamiya was founded in 1976. All other academies from Europe and the Muslims world got affiliated with it.

It is also a fact that Allama Iqbal's thought and art has gone through an evolutionary process which is evident from his lectures, letters and verses. Commenting on this fact, Syed Assad Gillani says:

> "If any researcher tells that there is inconsistency in the thought of Iqbal, it can be disagreed upon. However, there is a continuous evolution in his thought. It is the same evolutionary process just like, prophet Abrahim never calls star, moon and sun his lord, he denied to accept any God that is perishable. Iqbal's thought also evolutioned gradually. He was strongly under the spiritual guidance of holy Prophet (SAW) which made him to reject nationalism, regionalism and narrow minded men, and stepped on to the domain of Muslim Ideology, *Tawhid* the Qur'an, the *Sunnah* and the rightly

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guided Caliphs. He was able to find the solution of all the problems of man in the Qur'an, which has been revealed as a guiding book for the welfare of the humanity in general. Thus Iqbal founded his mission of the Reconstruction in this book. He gets the unshakable foundation on which we can go for the reconstruction and rejuvenation of Islam."[20]

In this connection, his lectures mentioned in the 'Reconstruction of Religious Thought in Islam' are not final. However, we should keep in mind his letters, statements and speeches which he delivered after 1929. They are also equally important and valuable.

The Crying Need of the Hour

To Iqbal the compilation of modern jurisprudence (Islamic Fiqh) is the crying need of the hour. This wish was the throb of his heart. He exercised a lot for the fulfillment of this vacuum. He believed that in India, the Islamic Law has got an evolutionary character. Its evolution has started from the era of the righteous Caliphs upto Aurangzeb Aalamgir. The Fuqha has performed this job well. After Aurangzaib the process of *Ijtihad* stopped. In one of his verse Iqbal refers this event as:

تین سو سال سے ہیں ہند کے میخانے بند
سب مناسب ہے تیرا فیض عام ہو اے ساقی[21]

The gates of bar in India have been closed for last three hundred years.

Now it is high time that your benevolence be common to all, O cup bearer!

To Iqbal this vacuum can be filled by establishing a legislative council. The Councellers should put their heads together and search out the means and ways to present the Islamic laws in conformity with the modern challenges. Therefore, he says that "it is the urgency of time to codify the Islamic law in the light of modern challenges which have been posed due to tremendous progress in the realms of political, economic and social fields at international level." In one of his lectures, Iqbal said in 1933 that:

> "I am in favour of the establishment of a Council of Ulamas and the Muslim lawyers. The aim of this council would be the safety and the reconstruction of Islamic laws for upholding the fundamental principles. The laws made by this council should be implemented as Muslim Personal Law. This will not only

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satisfy the needs of the Muslims but of the other communities as well."[22]

Allama Iqbal's efforts for the renovation of Islamic jurisprudence and the invitation of Ijtihad are now visible throughout the world. In each Madrasa, there is a *Dar ul Futwa* (Department of Decision Making). In every Muslim country there is a major Dar ul Futwa where decisions on the newly crapped up problems are being published. For instance al-Futawa al-Islami (الفتاوىٰ الاسلاميه), a journal of Islamic jurisprudence has been published by the al-Azhar University of Egypt, in the 13 volumes. Besides Dar ul Futawas have been founded in other countries as well.

The workability of collective Ijtihad has begun in the Muslim world. Moraco, Saudi Arabia and Kuwait have edited an Encyclopaedia of Fiqh (الموسية الفقيهة). Kuwait has published 20 volumes of Fiqh. However, Egypt is a leading light in this field. While taking the stock of the progress of Ijtihad in 20th century, we deduce the following results:

a) Collective Ijthad got initiated as desired by Allama Iqbal.
b) The rare books on the Quranic sciences, different interpretations of the Quran, Hadith and Fiqh come to lime light.
c) The support material and reference books on Ijtihad got published.

According to an eminent theologian of India Moulana Syed Akber Aabadi "the efforts on the compilation of Fiqh in the Muslim world at present are in fact the dream land of Allama Mohammad Iqbal. Had he been alive his soul would have been the happiest."[23]

Gazing into this futurity of Islam Allama Iqbal says as:

گئے دن کہ تنہا تھا میں انجمن میں

یہاں اب مرے رازداں اور بھی ہیں

Gone are the days of my solitude
Now I am leaving on the company of my co-thinkers.

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Chapter—VI

Iqbal's Concept about the Status of Woman

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In the scheme of society, Allama Iqbal does not forget the better-half of man. He has all praise for woman. It is a fact that he was a muslim poet, philosopher, so he never thought that woman is the root cause of all the problems. He says in his Urdu poetry that:

وجودِ زن سے ہے تصویرِ کائنات میں رنگ

اسی کے ساز سے ہے زندگی کا سوزِ دروں [1]

Although in our society, women's status is that centre point around which all our social problems revolve and this is a bad luck at our part that we, have not yet prescribed any clear strategy on which our half down trodden part of population would treat. We have also not justified the way on which we have stepped out, So it was impossible that such a grim and grave issue could remain out of Allama Iqbal's vision. That is why in his first Urdu collection of "Bang-e-Dara", Allama Iqbal threw light in Akbar's ironical style. After that in his second Urdu collection entitled, "Zarb-e-Kaleem" very often he discussed the current issues. He devoted a whole chapter for this purpose. As a true man, Allama never hid truths, but described all of his views about the status of women in clear words. Under the caption of "women freedom", he says:

اس بحث کا کچھ فیصلہ میں کر نہیں سکتا

گو خوب سمجھتا ہوں کہ یہ زہر ہے، وہ قند

کیا فائدہ کچھ کہہ کے بنوں اور بھی معتوب

پہلے ہی خفا مجھ سے ہیں تہذیب کے فرزند

اس راز کو عورت کی بصیرت ہی کرے فاش

مجبور ہیں معذور ہیں مردانِ خردمند [2]

When the secret gets out though he describes it in poetic perception but its full meaning become crystal clear when he says:

کیا چیز ہے آرائش و قیمت میں زیادہ

آزادیٔ نسواں کہ زمرّد کا گلوبند [3]

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What is this torch bearer of freedom could think about what he says women freedom or a necklace of embrald.

Allama says about the terms of women's real security that:

نے پردہ، نہ تعلیم، نئی ہو کہ پرانی

نسوانیتِ زن کا نگہبان ہے فقط مرد

4

According to Allama Iqbal womanhood is the cause of the nations' preservation, therefore she must be respected in every sense. We can quote some verses from the Persian poetry of Allama here to show the deep reverence that the poet has for women. He says:

نغمہ خیز از زخمہ زن ساز مرد

از نیاز او دو بالا ناز مرد

پوشش عریانیٔ مرداں زن است

حسن دلجوئے عشق را پیراہن است

عشقِ حق پروردۂ آغوشِ او

این نوا از زخمہ خاموشِ او

آنکہ ناز د بر وجودش کائنات

ذکر او فرمود باطیب وصلوٰۃ

مسلمے کو را پرستارے شمرد

بہرۂ از حکمت قرآن نبرد

نیک اگر بینی امومت رحمت است

ز آنکہ او را با نبوّت نسبت است

شفقت او شفقت پیغمبرؐ است

سیرت اقوام را صورت گر است

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گفت آن مقصودِ حرف کُن فکان

زیرِ پائے اُمہات آمد جناں

ملت از تکریمِ ارحام است و بس

ورنہ کارِ زندگی خام است و بس

از امومت گرم رفتارِ حیات

از امومت کشفِ اسرارِ حیات

از امومت پیچ و تابِ جوئے ما

موج و گرداب و حبابِ جوئے ما

5

"The flute of man produces music by the touch of womanhood,

Her submission makes him doubly strong.

Woman is the dress that covers the naked man.

Charming beauty is the garb for love.

Love of God is nurtured in her lap,

This melody is due to her striking the strings.

He, in whom the universe takes pride,

Used to talk of woman very reverently.

A Muslim, who regards her a slave,

Has not benefited by the spirit of the Quran.

If thou seest a right motherhood is a blessing,

As it is related in a way to prophethood.

The feelings of affection entertained by her are similar to those of the prophet,

She builds the character of nations,

The "end of all Universe", the Prophet said,

'Paradise lies beneath the mothers' feet',

Existence of society depends upon the regard paid to the wombs,

Life else is immature and worthless.

Mothers add to the velocity of life,

It is due to them that the secrets of life unfold.

Through the fair sex we acquire zeal and activity,

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Women produce waves, bubbles, and winding sheets of water in our stream."

To Iqbal the woman in the West is fast losing the qualities and charms that are so properly meant to be the monopoly of the fair sex. The feminine in her is being dislodged by the masculine. Although woman has a distinct part to play in the drama of human life, the so-called advancement in ideas has in the West resulted in taking away the halo of glory, sanctity, piety, and importance from her; and from being a custodian of love she has come to be the brigand. *The sufferigist movement*, the feminine wish to take part in games so far reserved for men, the relaxation of rules that bound her to an oath of fidelity, the gaudy dresses, the creams, and the powders, fashion, and the vogue have all tolled the death-knell of home-life so very essential for the preservation and ordered progress of Society. The Western woman has begun to feel disgusted with her function of maternity, and to regard the husband as merely a vogue to be adopted or discarded at her sweet will. While the interests of society demand that the institution of home should be as secure as anything, developments in the West have shaken its very foundation. This laxity of inter-sexual relations have further brought about a state of affairs that compels of the woman in the West to come out openly into the field of struggle for earning her living, and she has thus been mercilessly exposed to the rough and tumble of the world. She is so busy in her vocations, toilet, amusements, and such other things that hardly any time is left to her for giving any appreciable training with the touch of her own person to her children if she happens to have any. Instead of being brought up under the care of the mother children are being brought up under the care of institutions. And it is chiefly here that the shoe pinches. The proper function of mothers is to bestow their own tinge upon children, so that the coming generations may become inbued with the national traditions and spirit, the maintenance of which alone can save a nation from falling into disintegration. But instead of this personal tinge of the living mother we have the unnatural and cold colour of the routine lent to them. This dulls the heart of the coming generations, and thus amounts to degradation. Instead of the sweet home, to use Akbarism, the people have begun "to pass their lives in hotels, and to die in hospitals." The freedom with which the opposite sexes mix with each other has assumed horrible proportions—and to use the expression coined by Mahatma Gandhi, "the minus four" has resulted in horrible nudeness. The sexes mix freely without any let, hindrance or reservation, and indulge in merriment, eating and drinking in a truly Epicurean spirit. The sense of harmony and proportion is gone, and

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the mirror of the soul is becoming more and more blurred day by day. Woman who ought to have been an object of reverence has been reduced to the position of a spark that causes the gun-powder of human passions to explode. This gangrene is gradually eating up the flesh from the body of Europe, and is bound to sap its strength and vitality in the long run.

Iqbal during his sojourn on the Mars meets the virgin, the false Prophetess, "who with a bright face has no scintillation of life in her, whose eye is not moist, whose word has no touch, who is a stranger to the ecstasy of desire, whose breasts are not developed, who is ignorant of love and its laws, and who talks of the bodily secrets openly and without reserve." The sage of the Mars informs the poet that *Farzmarz*, the prototype of Satan on the Mars, stole her away from Europe, and brought her to the Mars. This Prophetess represents the modern woman of Europe with all her objectionable doings, ideas, and tendencies. The preaching by this false prophetess is then reproduced as follows:

اے زنان! اے مادران! اے خواهران!

زیستن تا کے مثال دلبران

دلبری اندر جهان مظلومی است

دلبری محکومی و محرومی است

در دو گیسو شانه گردانیم ما

مرد را نخچیرِ خود دانیم ما

مرد صیادی سبه نخچیری کند

گردِ تو گردد که زنجیری کند!

خود گداز یهاے او مکر و فریب

در دو داغ و آرزو مکر و فریب!

گرچه آن کافر حرم سازد ترا

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مبتلائے درد و غم سازد ترا

ہمبرِ او بودن آزادِ حیات

وصلِ او زہر و فراق او نبات

مار پیچاں! از خم و پیچش گریز

زہر ہایش را بخونِ خود مریز!

از امومت زرد روئے مادران

اے خنک آزادیِ بے شوہران!

آمد آن وقتے کہ از اعجازِ فن

مے توان دیدن جنین اندر بدن!

گر نباشد بر مراد ما جنین

بے محابا کشتنِ او عینِ دین

در پس ایں عصر اعصارِ دگر

آشکارا گردد اسرارِ دگر

پرورش گیرد جنیں نوعِ دگر

بے شبِ ارحام دریابد سحر

خود بخود بیرون فتد اسرار زیست

نغمہ بے مضراب بخشد تارِ زیست!

خیز و با فطرت بیاندر ستیز

تا ز پیکارِ تو حُر گردد کنیز!

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رَستن از ربطِ دو تن توحیدِ زن

6

حافظ خود باش و بر مردان مستن!

"O wives, mothers, and sisters!
How long will you tolerate to be the beloved ones of man?
The fact of being loved amounts to victimization in this world,
It means deprivation and thralldom.
We comb the two locks of hair,
And begin to think that man has fallen a prey to our charms.
Man hunts with the weapon of such surrender,
And hovers round you to enslave you.
His melting softness is sheer hypocrisy,
His professions—pangs, love, and agony—are all bogus.
Although this Kafir professes to turn you into his Ka'aba,
He involves you in trouble and pain.
His companionship tells on your life,
While contact with him is poison, aloofness from him is nectar.
He is a curling snake, avoid his curls,
And do not allow his fangs to drop poison into your blood.
Maternity makes the mothers pale,
I hail freedom from husbands.
The time is come when the magic of art
Has rendered the sight of the child in the womb possible.
If the child does not come up to our wishes
Killing it forthwith should be our creed.
Times will follow the present age
When new secrets will be divulged:
The foetus shall be nourished in a different way;
And shall see the dawn without the assistance of the night of womb.
The secret of life shall of its own accord stand divulged,
And the instrument of life shall produce tunes without assistance from the tuning-fork.
Arise, and battle with the laws of nature,
So that the struggle sets the slavish girls free.
Freedom from wedlock constitutes unity for women.
Guard yourselves, and do not take pride in men."

It will be said that in the above lines the poet has cast aside

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the cannons of chivalry, and has ruthlessly taken the privileged sex to task. But the bitter truth was to be told without any reservation in strong terms, and the poet has not failed to do so. The poet has not criticized the western womanhood, but only that extreme form of it, which is now gaining ground in Europe and America.

The true Function of Woman:-

Iqbal wishes to see that women discharge their true function in society, and do not make any inroads on the domain of the male. To him mothers are the very soul and foundation of character—training, and therefore are responsible for the advancement or fall of society accordingly as they discharge their duty properly or fail to do so. He says:

بردمد ایں لالہ زارِ ممکنات
از خیابانِ ریاضِ اُمہات
قوم را سرمایہ اے صاحب نظر
نیست از نقد و قماش و سیم و زر
مالِ او فرزندہائے تندرست
تر دماغ و سخت کوش و چاق و چست
حافظ رمزِ اخوّت مادراں
قوت قرآن و ملّت مادراں [7]

The tulip-bed of potentialities grows
In the garden of maternal paradise.
Of possessor of vision! The wealth of a community
Does not consist of money, cash, gold, or silver:
Its capital is made up of healthy sons,
Hardy, smart, and mature.
Mothers are the custodians of the secret of Fraternity,
They are the very prop of the Quran and the community."

Allama Iqbal's Concept about the Necessity of the Veil

The frequent social intercourse between the two sexes in the

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West is against the spirit of Islam, and is evidently fraught with grave dangers. Segregation of the two sexes, or at least proper restrictions on their social movements are necessary in the interest of society. For this reason women should "seek privacy". The veil with Iqbal symbolizes the institution of rarely associating with the opposite sex. It is not the cloth that represents the veil but the wholesome habit of not appearing in public without necessity. The Quran does not take exception to the free movement of woman. It rather scrupulously safeguards her interests, and authorizes her to transact business, to hold and manage property herself, and to do all such things without let or hindrances are necessary for her to do as a wife and as a mother. The only restriction put is that she should not unfold "the decorations". It is the powder, the cream, the lipstick, the antimony, the ornaments the gaudy dresses, whose show should be scrupulously avoided. In the same way she should also take care that those parts of the body are scrupulously covered that excite passion. According to Allama Iqbal the proper function of a muslim woman is procreation and training of children. She is thus one of the creators. That is why Allama says:

حفظ ہر نقش آفرین از خلوت است

خاتم اورا نگین از خلوت است [8]

The safety of every creator lies in privacy,
Which privacy is the stone set in its ring."

In Javid Nama Allama Iqbal further explains this miracle of "confinement", or "privacy" as:

ذوق تخلیق آتشے اندر بدن

از فروغ او فروغ انجمن

ہر زمان بر نقش خود بندد نظر

تا نگیرد لوح او نقش دگر

مصطفٰے اندر حرا خلوت گزید

مدتے جز خویشتن کس را ندید

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نقش ما را در دل او ریختند

ملتے از خلوتش انگیختند

از کم آمیزی تخیل زندہ تر

زندہ تر جوینده تر پابنده تر

"Love of procreation is a fire in the body,
Its achievements are conducive to the advancement of society.
All the time it rivets its eyes on its own product,
And does not allow its tablet to have any other impression.
Prophet Mohammad adopted the privacy of Hira,
And for long did not see anything else but his own self:
He thus conceived us,
And gave birth to a nation in this confinement."

Allama Iqbal's Ideal Woman

For his ideal society Iqbal wants to have super-women, or to be more correct the perfect women. To him the ideal for women to achieve is Fatima, the daughter of the Prophet,ﷺ the wife of Ali,(A.S) and the mother of Imame Hasan and Hussain (R.A). He says:-

مزرع تسلیم را حاصل بتولؓ

مادران را اسوۂ کامل بتولؓ

بہر محتاج دلش آں گونہ سوخت

با یہودے چادر خود را فروخت

نوری و ہم آتشی فرمانبرش

گم رضایش در رضائے شوہرش

آن ادب پروردۂ صبر و رضا

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آسیا گردان ولب قرآن سرا

گریہ ہائے اوز بالین بے نیاز

10

گوہر افشاندے بدامانِ نماز

"Batul (Fatima) is the harvest of the field of submission,
She is the perfect ideal for mothers to follow.
Her heart melted so much in sympathy for a needy person
That she raised money by selling her sheet to a Jew.
The essences of Light and Fire do her behests,
Her will is merged into the will of her husband.
She, who was brought up in the manners of forebearance and submission,
With Quranic text on her lips ground corn.
Her tears were independent of the pillow,
She dropped these pearls on the mantle of prayer."

Allama, therefore, particularly addresses the Muslim woman in the following strain:-

می تراشد مہر تو اطوار ما

فکر ما گفتارِ ما کردار ما

اے امین نعمت در نفسہائے تو سوزِ دینِ حق

دور حاضر ترفروش و پُر فن است

کاروانش نقد دین را رہزن است

صیدِ او آزاد خواند خویش را

کشتۂ او زندہ داند خویش را

آب بندِ نخلِ جمعیت توئی

حافظِ سرمایۂ ملت توئی

فطرتِ تو جذبہا دارد بلند

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چشم ہوش از اسوۂ زہراؓ ببند

تا حسینےؓ شاخِ تو بار آورد

11

موسم پیشیں بگلزار آورد

"Thy care builds our character,
It shapes our thoughts, utterances and deeds.
O custodian of the blessings of Divine Law!
Thy breath has the warmth of Divine Religion.
The present age is artful, and has brisk business,
But its caravan robs the Faith of its wealth.
Its victim wrongly regards himself free,
Its prey has the wrong notion that he has life
Thou formeth the water-bed for the plant of unity,
Thou art the custodian of the wealth of community,
Thou possesseth strong and lofty sentiments,
Do not shut thy sensible eyes on Zohra, the ideal;
That some Hussain might spring out of thy bough,
And bring back the past season to the garden."

Allama Iqbal presents Hazrati Fatima, the daughter of the prophet (S.A.W) as an ideal Muslim woman whose training had produced the Hero of Karbala. Therefore, he advises the whole Muslim women that:

بتولےؓ باش و پنہاں شو ازیں عصر

12 کہ در آغوش شبیرےؓ بگیری

(Hide from the times like Batool, so that you come to possess Hazrati Hussain (R.A.) in your lap.)

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Chapter-VII

Iqbal's Historical Contribution in the Reconstruction of Qiyas for Muslim Women in the Sub-Continent

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Allama Iqbal in his Reconstruction lectures mentioned a Turkish Sociologist poet, Zia Gokalp's views about the Turkish Muslim Women, who according to the Turkish poet is not treated well. Therefore in his zeal for the equality of man and women, he wishes to see radial changes in the family law of Islam as it is understood and practiced today.

According to the Turkish poet Zia Gocalp, "There is the woman, my mother, my sister, or my daughter; it is she who calls up the most sacred emotion from the depths of my life! There is my beloved, my sun, my moon and my star; it is she who makes me understand the poetry of life! How could the Holy law of God regard these beautiful creatures as despicable beings? Surely there is an error in the interpretation of the Quran by the learned?

The foundation of the nation and the state is the family!

As long as the full worth of the woman is not realized national life remains incomplete.

The upbringing of the family must correspond with Justice:

Therefore equality is necessary in three things- in divorce, in separation, and in inheritance.

As long as the woman's counted half the man as regards inheritance and ¼ th of man in matrimony, neither the family nor the country will be elevated. For other rights we have opened national courts of justice.

The family, on the other hand, we have left in the hands of schools.

I do not know why we have left the woman in the lurch. Does she not work for the land? Or will she turn her needle in to a sharp bayonet to tear off her rights from our hands through a revolution."[1]

Allama Iqbal clearly condemned against the above views of Turkish poet Zia and wrote that:-

"With regard to the Turkish poets demand, I am afraid; he does not seem to know much about the family law of Islam. Nor does he seem to understand the economic significance of the Quranic rule of inheritance. Marriage, according to Mohammadan Law, is a civil contract. The wife at the time of marriage is at liberty to get the husband's power of divorce delegated to her on stated conditions, and thus secure equality by the poet relating to the rule of inheritance is based on a misunderstanding.

From the inequality of their legal shares it must not be supposed that the rule assumes the superiority of males over females. Such an assumption would be contrary to the spirit of Islam. The Quran says:

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"And for women are rights over men similar to those for men over women".

To share of the daughter is determined not by any inferiority inherent in her, but in view of her economic opportunities, and the place she occupies in the social structure of which she is a part and parcel. Further, according to the poet's own theory of society, the rule of inheritance must be regarded not as an isolated factor in the distribution of wealth, but as one factor among others working together for the same end. While the daughter, according to Mohammedan Law, (Islamic Law) is held to be full owner of the property given to her both by the father and the husband at the time of her marriage; while further, she absolutely owns her dower-money which may be prompt or deferred according to her own choice, and in view of which she can hold possession of the whole of her husband's property till payment, the responsibility of maintaining her throughout life is wholly thrown on the husband. If you judge the working of the rule of inheritance from this point of view, you will find that there is no material difference between the economic position of sons and daughters, and it is really by this apparent inequality demanded the Turkish poet. The truth is that the principles underlying the Quranic law of inheritance-this supremely original branch of Mohammedan Law as Von Kremer describes it-have not yet received from Muslim lawyers the attention they deserve. Modern society with its bitter class-struggles ought to set us thinking; and if we study our laws in reference to the impending revolution in modern economic life, we are likely to discover, in the foundational principles, hither to unrevealed aspects which we can work out with a renewed faith in the wisdom of these principles. [2]

In fact Allama Iqbal is a great advocate of the rights of women. He wrote in 1904, an article in the then renowned journal "Qawmi Zindagi" in which he clearly observed that:-

"The most sensitive issue in the reformation of social life is the rights of women..... western scholars have wrongly criticized Islam on the rights of women . This criticism applies infact not to Islam–but to those legal opinions of the Muslim jurists which they have derived from the more general principles of the Quran. It may be rightly said that these individual opinions are not the essential components of the religion." [3]

In the above mentioned article, Allama Iqbal discussed various current problems of Muslim women such as, education, pardah and polygamy. About polygamy, he wrote his unique opinion as:-

"The practice of polygamy also needs reform. There is no doubt that there was a subtle spiritual reason for its permission, and

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besides, it was an economic and political requirement in early Islam. Yet, in so far as I understand, it is not a necessity for Muslims today. To stress on this practice in the present conditions is to ignore the national economic situation and to provide the rich of our nation a religio-legal excuse for adultery." [4]

He further argues regarding this matter that, "The current practice of muslim people is generally based on the personal views of the ancient juristis. Certainly these views need to be amended. Who can claim that amending these views under present circumstances is a sin?"[5]

It has been listed to and sometimes pointed out by some people, that Allama Iqbal stressed upon these rights of women and other reformative things only in theory. Practically he abided by the traditional customs only, but the fact is this, he raised his voice always against the atrocities, whether the victims were Muslim women or the Muslims in general. The whole history of his times is witness to it. In this regard, Dr. Khalid Masud's statement is genuine. He discussed in detail, Allama Iqbal's practical measures, which he took in favour of the rights of Muslim women in panjab. In this matter Dr. Khalid Masud wries, "He (Allama Iqbal) favoured reform only when it was really needed and could be effectively achieved. To him any radical or partial reform could only lead to social chaos." [6]

Allama Mohammad Iqbal began practicing in the courts of Lahore in 1908. There he saw and listened to many cases and stories where women were victims of the unjust social customs, due to the prevailing laws that protected social injustice. All this was shocking for him.

In theory Islamic law regards marriage a contract and an agreement between the two parties. Yet the historical and social environment which informed the Islamic law did not allow the two partners of a contract. This point is particularly evident in the case of the dissolution of the contract of marriage. Not only that the Hanafi Fiqh does not allow a wife the right of divorce, but that a husband is not even obliged to notify his wife about the divorce.[7]

When she is permitted to apply to a court for the dissolution of marriage, the right is heavily restricted. A husband is not required to assign any reason for divorcing the wife, but a women's right to apply for judicial separation is conditional and limited. Even if the husband was cruel and neglected his obligations towards his wife. The women had no legal wayout. The British introduced several changes and reformed several local laws for their colonial objectives, but did not amend the personal laws. Rather they followed Hanafi Laws quite literally, particularly in matters relating to marriage and

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divorce.

There is a clear provision in Islamic law that at time of contract of marriage a wife has a right to negotiate the right of divorce and the husband might delegate this power to the wife. [8]
This was however rarely practiced and generally the jurists discouraged it. However if this right was not stipulated in the contract, the power of divorce belonged only to the husband. "Mufti Sadr al-Din Azurda (d. 1868) was consulted regarding the case of a Muslim wife whose husband was missing, whether a Hanafi Qazi could apply Maliki Law. The Hanafi view that she should wait for at least 50 years before she could apply to the court, where as the Malik is stipulated a three to five years waiting period. The Mufti wrote a treatise "Al-Durral-Mandul Fi Hukm Imra'at al-Mafqud," in which he argued in detail that a Hanafi jurist could not apply maliki Law." [9]

Therefore those Hanafi Muslim women who were victim of their husbands had no legal remedy and hence they adopted apostasy as a legal device (قانونی حیلہ) to get rid of their husbands immediately. The device was derived from the stipulations of the Hanafi legal texts that declared a marriage dissolved on the renunciation of Islam by a Muslim wife.
So many cases are reported in the nineteenth and twentieth centuries when Muslim women applied to the British courts for the dissolution of marriage by declaring apostasy. The number of these cases suddenly increased from 1920 to 25. Further more, it is worth noticing that most of these apostasy cases belonged to the Panjab. [10]
Those days Allama Iqbal was also starting his legal practice and began thinking of writing on the problem of Ijtihad.

Most of the Islamic Judgments in these apostasy cases stress that according to Islamic law apostasy perse is sufficient legal ground for the dissolution of Muslim marriage, regardless of the real motive of the apostate to renounce her faith or not. In other words, apostasy with the motive to seek judicial divorce was also considered legally valid. A judgement in a 1924 case reads.
Held that by the apostasy of either the husband or the wife a Muhammadan marriage is dissolved and that the real question in such cases is not whether she is baptized but whether she has renounced the Muhammadan religion." [11]

A similar case in 1928 Rahmate Vs Nikka sheds more light on this issue. The judgement concludes that:-
"Where a person who has formally renounced faith in Islam and has gone through the rites of baptism, marriage under the Muhammadan Law is dissolved by the formal recognition of admission into Christianity. In a suit for restitution of conjugal rights it is immaterial

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whether motive for conversion is genuine or a device to have the marriage dissolved." [12]

In a 1934 case a women was allowed judicial separation on the ground that she had claimed to adopt Christianity, after renouncing Islam. [13]

It is here worth mentioning, that in almost all of the cited, cases, the suits were not filed by the wives, they were mostly filed in the first instance by husbands for the restitution of conjugal rights." [14]

It appears that Muslim wives took full advantage of the Hanafi legal position and knew that their marriages were dissolved upon conversion. They did not consider it necessary to go to courts for this purpose. The well-known Hanafi legal text al-hidaya which was considered a reliable text of Hanafi laws in the British courts ruled on this point.

When one of the spouses abandons Islam, separation occurs without divorce. That is the view of Abu Hanifa and Abu Yusuf. [15]
This legal position is further elaborated in the Fatawa Alamgiri in the following words:

"If husband or wife, any of the two, apostatizes from Islam, separation between them takes place immediately without divorce". [16]
The Fatawa "Alamgiri clarifies further that even if the wife apostatized in order to get rid of her husband , the marriage still stood dissolved.

" If a wife professed words of disbelief , in order to tease her husband, or in order to dissolve the marriage contract, or intending to receive the dower twice which would become due on the renewal of contract of marriage, she will become prohibited for the husband. She shall be forced to return to Islam. A judge has the authority to renew her contract of marriage on a lower amount of dower even as little as one dinar, regardless whether woman agrees to it or not. The woman shall have no right to marry anybody else than her husband". [17]

Abdal- Rahman al –Jaziri summarises the Hanafi view as follows:

"If a husband commits apostasy his wife shall be separated immediately because an infidel cannot posses a Muslim woman in any condition. They will be separated at once without Judicial action" [18]
On the contrary, if a wife commits apostasy the Hanafi Jurists differ on detail.

"In case the wife alone commits apostasy there are three conditions in this situation. First, wife's apostasy dissolves the marriage. She shall be punished physically, depending on her condition– She shall be detained and compelled to return to Islam.

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She shall be imprisoned until she returns to Islam or dies in prison. If she returns to Islam, she shall not be permitted to marry anybody else than her husband. She shall be compelled to renew the marriage contract on a smaller amount of dower.

The second view is that mere apostasy by the wife does not dissolve marriage, particularly if she deliberately does so to get rid of her husband. In that case there shall be no dissolution and no renewal of marriage contract. That is the view held by the jurists in Balkh and that is what is practiced by us these days. A judge cannot deviate from this position.

The third view is that when a wife commits apostasy she becomes a slave girl and a property of the Muslim community. The husband purchases her from the ruler. If she was in his possession he has the right to use her without paying any price. She shall not be freed unless she is set free by the owner. Even if she returns to Islam she shall not be free. [19]

It meant that, a Hanafi Muslim wife had no legal right to dissolve marriage. Even if she renounced Islam, She would lose all her rights including such Fundamental rights as freedom according to some jurists. Even if marriage was dissolved, she would still belong to the husband. In the sub-continent the two legal texts of Al-Hidaya and Fatawa Alamgiri were considered authorities. The British courts adopted the first of the above three views. During the British period an apostate wife was awarded rights as a non-muslim.This juristic view indiscreetly encouraged spread of Christianity in India.

Looking at the legal reasoning employed by the jurists in the analysis of the issue one may notice that strict adherence to the Hanafi School and reasoning by precedent and analogy dominate. The issue has, however, been complicated because the precedent or analogy has not been sought in the original sources of the Quran and Sunnah, but in the opinion of the jurists of the Hanafi School, the most critical aspect of the reasoning employed in the issue is that the original problem, i.e. The wife's intention and effort to dissolve the marriage contract seems to become secondary in importance, and only apostasy was dominated. It became painful, since apostasy had always been the most sensitive issue, particularly in areas, where Muslims had been living as minorities. So, with reference to apostasy, there were two main issues.

1. Punishment for Apostasy and
2. The Status of marriage.

Normally a marriage contract between a Muslim male and female professing the religion of the people of the Book was allowed. Hence

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if a Muslim woman was Christian, the marriage should have subsisted. But due to apostasy, wife's belonging to the people of the Book was not honored. All further rulings were deduced from this juristic view. Again since Hanafi Laws did not provide death sentence for a female apostate, the jurists applied Qiyas to deduce other punishments for the apostate wife. It was astonishing, that strict adherence to the Hanafi School was maintained to the extent, that even the views of other schools of thought were not allowed to be applied.

Allama Iqbal had uncritically accepted the prevalent view that Qiyas was the principle employed mostly by Abu Hanifa (R.A), While Malikis and Shafi's relied more on Ahadith. He explained the difference between the Aryan and Semetic attitudes respectively. The Hanafis as Aryans tended to seize the abstract in preference to the concrete. The Hijazi Jurists, the shafi's and Malikis, as semites, relied more on the temporal aspect, and on the concrete.

According to Dr. Khalid Masud, historically, this description of Hanafi School of thought is not correct. Hanafis were also criticized by their opponents for not accepting a hadith. In fact Hanafis accepted not only ahadith that were marfu. [20]But also the mursal.[21]

Hazrat Shafi (A.S) and others treated the mursal as opinions of the companions, but not as authentic ahadith.

Secondly, the Hanafis tended to reject a deduction based on pure Qiyas in favour of a mursal, and it was often called istihsan.

According to Allama Iqbal, if properly understood and applied, Qiyas was only another name for ijtihad. He viewed the controversy over Qiyas in the History of Islamic law as a controversy between the advocates of deductive and inductive methods, in legal research. [22]

Allama Iqbal's observation is quite significant. The Maliki school of thought was more inclined to inductive reasoning. That is why the Maliki jurists stressed the practice of Madina as the source of Sunnah. By applying inductive method to the ruler in the Quran and Sunnah, they developed the principle of maslahah. Expounding this principle further the jurists of maliki school of thought Abu Ishaq al-Shatibi developed the doctrine of purpose of law, Maqasid al-Sharia (المقاصد الشرعية). In this, he argued that legal reasoning must aim to achieve the purpose of the Islamic Law, and defined the purpose of Islamic law as protection of the five human interests, i.e. **life, faith, family, intellect and property**.

Allama Mohammad Iqbal, in his lecture, "The principle of movement in the structure of Islam" referred Imami Shatibi and his doctrine, because he had been concerned with the plight of women and had been writing about them. We can say that in the twentieth

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century, he is the first Muslim intellectual, who observed this weakness in the Anglo-Mohammaden Law and the Hanafi jurisprudence. Therefore he invited the learned personalities of Muslims and ulemas to deliberate on this issue in the above mentioned lecture and said:

"In the Punjab, as everybody knows, there have been cases in which Muslim women wishing to get rid of undesirable husbands have been driven to apostasy. Nothing could be more distant from the aims of a missionary religion. The law of Islam, says the great Spanish jurist Imam Shatibi in his Al-Muwafiqat, aims at protecting five things Din, Nafs, Aql, Mal, and Nasl. Applying this test I venture to ask: "Does the working of the rule relating to apostasy, as laid down in the Hedaya, tend to protect the interests of faith in this country? In view of the intense conservatism of the Muslims of India, Indian judges cannot but stick to what are called standard works. The result is that while the people are moving the law remains stationary."[23]

Therefore Allama Iqbal appealed to the ulemai-Islam to exercise ijtihad on the real and living issue of women's rights. He offered his own opinion and also suggested a lucid methodology regarding this problem. According to Dr. Masud instead of quoting a precedent, citing and authority, offering a new interpretation of a text, or concluding on the basis of analogy, Allama Iqbal raised the question in the context of the purpose of law, the letter of the law vis a vis the spirit of the law. The purpose of Islamic law, as agreed upon by Muslim jurists, was to protect five basic needs. Religion was one of them. The Hanafi view, in this particular case was not protecting the religion but was rather forcing women to abandon religion. Iqbal thus indicated that when Islamic Law, especially as developed in the Fiqh books, suffers from an impasse, the jurists must resort to the methodology of purpose of the law, instead of mere analogical reasoning.

Another significant aspect from the point of view of the legal reform was that unlike Zia Gokalp who spoke about ideal rights and made emotional appeals, Allama Mohammad Iqbal reffered to the actual miseries of the women which were well known to Muslims in India. That was the reason that instead of dismissing Allama Iqbal's plea to reform Hanafi Law as an attack on Shari'ah, the 'ulama' began to deliberate on the problem seriously. They studied the problem and were prepared to abandon the Hanafi view to seek a solution. [24]

At that time, Maulana Ashraf Ali Thanawi (R.A) was the first scholar among the ulema-i-Islam of the subcontinent who took this issue seriously. Allama Iqbal's Reconstruction Lectures published in

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1930 and although Thanawi (RA) didn't refer these lectures but he published a treatise within a year of Allama qbal's lectures and indicated a connection. The tratise, he published, entitled " Al-Hilat-al Najizah Lil Halilat al-Ajizah
(الحيلة الناجزة للحلّة العاجزه)It means a successful device for the frustrated wife. [25]

The introductory part of the book deals with the question that prompted the writing of the treatise. Firstly, questions dealing with the problems and difficulties faced by women, for instance husband's long absence or his impotence or his refusal to provide maintenance dealing with the judicial process. For instance "Islam has not provided any way out for these women to get rid of these difficult situations without the help of a Shariah judge who was not, or was rearely, available in India. Consequently a number of women were restoring to apostasy from Islam".

According to Mawlana Thanawi's Islamic law could never encourage apostasy. It was infact ignorance of law that women saw in apostasy a wayout of their miseries.
Mawlana thanawi's advice to the victimized Hanafi Muslim wife, if she found it unbearable to continue living with her husband, was first to seek khula from her husband. In case he did not agree, the Mawlana allowed her to apply to the court of law for dissolution of marriage.

The restriction imposed by Hanafi fiqh was removed by permission to opt for maliki Fiqh on this point. For this purpose, he sought suggestions from the jurists of Balk, Samorkand etc. So Maulana Thanawi's treatise generated a serious discussion among lawyers and learned persons in the whole subcontinent. In 1935 the Hanafi view to which Mawlana Thanawi reffered was cited in a case but since the laws had not been amended, the court refused to deviate from the Hanafi fiqh. [26]

Realizing this difficulty Ulama-i-Hind (Learned scholars in Islmic jurisprodance) decided to launch a legal reform campaign. Qadi Muhammad Ahmad Kazimi, a member of the working committee of Jamiyyati-Ulamai Hind and a practicing Lawyer or Advocate at Allahabad High court presented a Bill on the subject in the central legislative assembly on 7th April 1936. [27]
The Bill remained under consideration for about three years. The Assembly constituted a high powered committee which submitted its report on 3rd February 1939 before the Assembly and the formal debate began.

Qadi Muhammad Ahmad Kazimi opened the debate by first demanding appointment of Shari Qadis and pointed out that the

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proposed draft lacked this provision and because of the lack of this provision Islamic law could not be fully implemented. Supporting the bill he said:-

"The reason for proceeding with this Bill is the pitiable condition and great trouble in which I find the women in India today. Their condition is realy heart-rending, and to stay longer without the provisions of the bill and allow the males to continue to exercise their rights and to deprive the women of their rights given to them by their religion any longer, would not be justifiable. [28]

Mr. Abdal-Qayyum (Frontier) supported Kazimi by saying:

"There is no denying the fact that at present owing to the attitude of the males of the Muhammadan community and the high handed manner in which Muslim women are treated, Muslim women have been forced in innumerable instances to resort to conversions which were not genuine conversions, in order to escape from the marital tie... [29]

The Bill was opposed by the non-Muslims, particularly by the Hindus, in the Assembly as well as outside. On the floor of the legislative Assembly a Hindu member pleaded that apostasy had always been a ground for dissolution of marriage among Muslims and the Hanfi Fiqh had always recognized it. Lal Chand Naol Roy, were in the foreground in these debates. Outside the Assembly, Hindu Mahasabha, Arya Samaj and sanatan Sabha brought the issue on to the streets and opposed the bill in public meetings. They passed resolutions against the Bill. Despite this opposition the Bill was finally passed by the Assembly. Although all of the demands by the Muslims were not accepted, yet the Bill, as an act of law, provided Muslim women the rights which Allama Iqbal had proposed a decade earlier. This act is known as Dissolution of Muslim Marriages Act 8, 1939. According to this act mere apostasy was not a valid ground for the dissolution of marriage. Secondly, a Muslim wife was authorized to apply to the court for the restitution of her rights where she was deprived of those by her husband. Thirdly, a wife was allowed to seek judicial separation on a number of grounds. The section 2 of the Act provided as follows. [30]

A woman married under Muslim law shall be entitled to obtain a decree for the dissolution of her marriage on any one or more of the following grounds, namely:-

i. That the where abouts of the husband have not been known for a period of four years;

ii. That the husband has neglected or has failed to provide for her maintenance for a period of two years;

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iii. That the husband has been sentenced to imprisonment for a period of seven years or upwards;

iv. That the husband has failed to perform, without reasonable cause, his marital obligations for a period of three years;

v. That the husband was impotent at the time of marriage and continues to be so,

vi. That the husband has been insane for a period of two years or is suffering from leprosy or a virulent or veneral disease;

vii. That she, having been given in marriage by her father or other guardian before she attained the age of fifteen years, repudiated the marriage before attaining the age of eighteen years; provided that the marriage has not been consummated;

viii. That the husband treats her with cruelty, that is to say,

a) Habitually assaults her or makes her life miserable by cruelty of conduct even if such conduct does not amount to physical ill treatment or

b) Associates with women of evil repute or leads an infamous life, or

c) Attempts to force her to lead an immoral life, or

d) Disposes of her property or prevents her exercising her legal rights over it, or

e) Obstructs her in the observance of her religious profession or practice, or

f) If he has more wives than one, does not treat her equitably in accordance with the injunction of the Quran

g) On any other ground which is recognized as valid for the dissolution of marriages under Muslim Law.

Provided that :-

a) No decree shall be passed on the ground iii until the sentence has become final;

b) A decree passed on ground (i) shall not take effect for a period of six months from the date of such decree, and if the husband appears either in person or through an authorized agent within that period and satisfies the court that he is

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prepared to perform his conjugal duties, the court shall set aside the said decree, and

c) Before passing a decree on ground (v) the court shall, on application by the husband, make an order requiring the husband to satisfy the court within a period of one year from the date of such order that he has ceased to be impotent, and if the husband so satisfies the court within such period, no decree shall be passed on the said ground.

So, it is obvious to reform Hanafi Fiqh, Allama Iqbal did not treat the problem only in theory like other Muslim modernists. He analyzed the problem objectively and suggested a methodology to solve it. Consequently when the Ullama were apprised of the difficulties of women caused by the restrictions in Hanafi Fiqh, they took a sympathetic view. They felt compelled to initiate reforms and then organized a political and legal campaign for the rights of women which ultimately resulted in a major legal reform.

It is also clear that Allama Iqbal's reconstruction of Ijtihad was comprehensive. He not only proposed reconstruction of its definition, but also proposed the reconstruction of its process and methodology.

Allama Iqbal did not live to see the results of his reconstruction yet the credit for the reform of Hanafi Fiqh on women's rights goes to him. This is the reason, that a well-known Pakistani Iqbalian Dr. Waheed Ishrat says in his writings that "The Reconstruction of Religious thought in Islam stands as the masterpiece in the thought of Allama Mohammad Iqbal, because the Reconstruction lectures were delivered by a prominent learned person, (like Iqbal) who had deep observation of Eastern as well as western knowledge of Indo-Pak Sub continent who was reported during his life time, and also afterwards. [31]

He further says that, "The Reconstruction of Religious Thought in Islam is a book which is one of the greatest importances among those written after the period of our downfall. It leads us to comprehension of the spirit of our cultural and civilizational progress and the basic causes of our decadence as well as points out to us the ways of understanding the requirements of the new age and the reconstruction of our present and future and shows us the principles on which our renaissance is possible." [32]

In these lectures it has been tried to answer the questions on the social and civilization level faced by the Islamic world for its existence and revival.

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The second importance of these lectures is seriousness of his writings, his learned method of reasoning, dignified thinking, wherein he tries to carry the contents. The consciousness of western as well as Eastern traditions of knowledge appears to be more conspicuous when he talks about old thinkers and new philosophers, history experts and psychologists etc. in his criticism and observation in the vast background.

Thus these Reconstruction lectures have been mentioned in the light of vast background of the history of human thoughts. Therefore, there is great scope for a man to discuss these lectures according to his insight and capability.

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20. [Marfu, whose chain of narrators was traced back to the prophet Mohammad ﷺ]
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CHAPTER—VIII

Iqbal on Secularism

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For assessing Iqbal's views on 'secularism' it may be useful to discuss the two varieties of secularism which the Western Civilization has developed as an essential part of its political Ideology irrespective, of historical background of the development of this concept. Secularism adopted by the capitalistic democracies is based on the principle of state being neutral in matters of religion: It is also stated to be a guarantee of equality of all citizens regardless of their spiritual background as the state is governed exclusively under man-made laws (not connected with any religion) and these laws are uniformly applicable to all citizens. Also it is a guarantee of acceptance not just tolerance of minorities, religions and cultures. The other variety of secularism was evolved by' the socialist countries which meant 'a state without religion' or the 'imposition of atheism on citizens as a state policy'. After the collapse of the Soviet Union this form' of secularism has ceased to exist, and at present the Russian Federation and the other former socialist countries have adopted the capitalist version of this doctrine.

Iqbal, as a deeply religious man, advanced the argument that the discoveries of modern physics, particularly regarding matter and nature; are very revealing for the materialists and the secularists. His argument proceeds like this: "The ultimate reality, according to the Quran, is spiritual and its life consists in its temporal activities. The spirit finds its opportunities in the natural, material and the secular. All that is secular is therefore sacred in the roots of its being. The greatest service that modern world I thought has rendered to Islam .and as a matter of fact to all religions, consists in its criticism of what we call material or natural, a criticism which discloses that the merely material has no substance until we discover its roots in the spirit. There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of the spirit. All is holy ground."

In Iqbalian terms, secularism is rooted in the spirit. Therefore, there is no justification in regarding secularism as anti-God. If secularism means guaranteeing the rights of "religious freedom" and "equality of all citizens" by the state, then certainly it cannot be opposed to Islam. Iqbal's Islamic state is expected to have "mixed" laws. - Islamic laws would apply only to the Muslim citizens whereas the minorities would have the freedom to be

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governed under their own personal religious or customary codes of law. As for the third category i.e. man-made laws, these would be applicable uniformly to all the citizens in the best interests of the state. In this background the discussion of accepting or rejecting secularism is not at all relevant to the state in Islam which is admittedly not a theocracy.

Iqbal takes pains in explaining that the division of the religious and the political functions of the state in Islam must not be confounded with the Western idea of the separation of church and state. To Iqbal, in an Islamic state there is only a division of functions, whereas in the other case the division is based on the metaphysical dualism of spirit and matter or sacred and profane. Since a separate religious organization (as church organization) cannot be contemplated in Islam, Iqbal recommends the establishment of a separate Ministry of Religious Affairs which should, among other things, control the *Madaris* institutions of religious instruction) and mosques. It should appoint qualified Imams and Khatibs for the mosques. He also suggests that no one should be permitted to preach in the mosque without holding a license from the state.

When religious reforms were promulgated in modem Turkey by Kemal Ataturk, Iqbal hailed them in the following words: "As if to licentiate the *Ulema*, I will certainly introduce it in Muslim India if I had the power to do so. The stupidity of the average Muslim is largely due to the inventions of the myth-making Mullah. In excluding him from the religious life of the people, Ata Turk has done what would have delighted the heart of an Ibn Taimiyah or Shah Waliullah. There is a tradition of the Holy Prophet reported in the Mishkat to the effect that only the *Amir* of a Muslim state and the persons appointed by him are entitled, to preach to the people. I do not know whether the Ata Turk ever knew this Tradition, yet it is striking how the light of his Islamic conscience has illuminated the zone of his actions in this important matter".

Iqbal's view is supported by the history of Islam. When the Abbasid Caliphate in Baghdad was at its lowest ebb, the Caliph retained the power of appointing the *Qadis* (judges) and the Mosque-Imams (preachers). Evidently this method was adopted by the Islamic polity for curbing those who were inclined to disseminate sectarian hatred among the Muslims.

As for Islamic legislation in Iqbal's proposed Islamic state, he urges that '*Ijtihad*' must be adopted as a legislative process in the elected assemblies. This is the only form, which '*Ijma*' (Consensus of the Community) can take up a modern democratic Islamic state. It

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may be interesting to note that *Maulana Shibli* believed that decisions in '*Ijma*' on the majority basis were recognized as correct in Caliph Umar's times.

Iqbal also held that the modem Muslim liberals' claim to re-interpret the *Shariah* (or the foundational legal, principles of Islam) in the light of their own experience and the altered conditions of modern life is perfectly justified. He is convinced that the Islamic world is confronted by new intellectual forces, which were unleashed by the extraordinary development of human knowledge. He suggests that every generation of Muslims, guided but unhampered by the work of its predecessors, should be permitted to solve their own problems. He maintains: "The growth of a republican spirit and the gradual formation of legislative assemblies in Muslim lands constitutes a great step forward to transfer the power of *Ijtihad* from individual representatives of Schools to a Muslim legislative assembly. This is the only possible form which *Ijma* can take in modem times. It will secure contributions to legal discussion from laymen who happen to possess a keen insight into affairs. In this way alone we can stir into activity the dormant spirit of life in our legal system and give it an evolutionary outlook".

Although Imam Abu Ishaq Shatibi (whom Iqbal mentions in his Reconstruction Lectures) accepts the possibility of *Ijtihad* in *Ijma* by a non-believer, Iqbal does not touch the question whether or not the Non-Muslim members of a modern Muslim legislative assembly (*Ijma*) could participate in *Ijtihad* on Islamic law- making. So far as the practicing of *Ijtihad* on individual basis is concerned, in British India in the course of the development of Anglo-Muhammadan Law, a Non-Muslim judge decided matters involving Muslim Personal Law without any objection on the part of the *Ulema*.

However admitting that *Ijma* can "limit", "extend", or "hold in abeyance" the application of a Quranic injunction, Iqbal does not go to the extent of subscribing to the viewpoints of the Mutazilla and an eminent Hanafi Jurist Isa ibn Abban to the effect that *Ijma* can also "abrogate" any specific Quranic rule of law."

Evidently in emphasizing equality, solidarity, and freedom, Iqbal desires to incorporate in his Islamic democracy, the principles of supremacy of the rule of law, guarantee of human rights, realization of social and economic justice, as laid down in the Quran and Sunnah. He is reluctant to discuss some aspects of the *Shariah*, especially the problems of civil and criminal legislation, which equire re-interpretation. The reason for his hesitation is the conservative character of the Muslim community, which, because of sectarial differences, is not yet emotionally prepared to accept that the *Sharial*

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in its spirit is cohesive and not divisive, and Muslims need to restore its original spirit. Despite his caution in this matter, his scattered views indicate the trends of his progressive thought.

One important qualification of a legislator, in Iqbal's eyes, is that he should be a lawyer who has studied the conventional Islamic *Fiqh* in the light of modem jurisprudence. He desires that a new syllabus, integrating both disciplines should be introduced in the schools of legal instruction. He explained this approach in answer to a question as to how the present Muslim legislators, with no knowledge of Islamic law would interpret and make laws without committing grave mistakes. Iqbal recommends that in the absence of qualified legislators, a Board of *Ulema* be noted as a part of the legislative assembly. They should have no right to vote, but only help and guide free discussion on questions of interpreting Islamic law. This improvisation should be merely a temporary arrangement as a safeguard against erroneous interpretations. In the process of Islamic law-making in modern times, Iqbal is aware of the sectarian and intellectual limitations of traditional *Ulema* who are inclined to differ from one another on trivial matters and are unlikely to provide proper balance. Therefore he 'appreciates the importance of the 'non *Ulema*' experts in specific, fields, and the general contribution which laymen can make especially if they possess keen insight into affairs.

He was in favour of legislation on family p g. He approved the banning of polygamy in Turkey on ground that the *Amir* or Head of an Islamic state has the power to hold in abeyance a Quranic sanction if the social conditions so demand. An Islamic state, according to him, is fundamentally a progressive state. In order to illustrate this point he quoted a passage from an article (on the Indian Banking Inquiry Committed) in the Times of India, which included. In ancient India, the state framed laws regulating the rates of interest; but in Muslim times, although Islam clearly forbids the realization of interest on money loaned, Indian Muslim states imposed no restrictions on such rates."

About Islamic criminal law and its penalties (Hudud), relying on Shibli's translation of a passage of Shah Waliullah, Iqbal observes: "The prophetic method of teaching, according to Shah Waliullah, is that, generally speaking, the law revealed by a prophet takes special notice of the habits, ways and peculiarities of the people to whom he is specifically sent. His method is to train one particular people, arid to use them as a nucleus for the building up of a universal *Shariat*. In doing so he accentuates the principles underlying the social life of all mankind, and applies them to concrete cases in the light of the specific habit of the people immediately before him. The *Shariat*

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values (Ahkam) resulting from this application (e.g., rules relating to penalties for crimes) are in a sense specific to that people; and since their observance is not an end in itself they cannot be strictly enforced in the case of future generations."

Also Iqbal developed a degree of appreciation for the egalitarian principles of socialism. He applauds the socialist movement in Russia in many of his Persian .and Urdu poems. Sympathetically, he watched the Russian experiment with communism because at least in appearance, its aim, like Islam, was to destroy monarchy, to end ecclesiastic hierarchy, and to realize the ideal of equality. But he rejected it as it was founded on atheistic materialism. He proclaimed in a letter of 24th June, 1923: "I am certain that the Russians themselves, after discovering the faults of their present system through experience, shall be compelled to turn to some other type of economic structure, the foundational principles of which are either purely Islamic or identical to them."

As a Muslim, he believes that the Quran has provided the best solution to the economic problems of different classes of humanity. The objective of the *Shariah* is to stop one group from exploiting the other through the power of capital. Islam does not completely eliminate the power of capital from its economic system, but after a careful study of human nature, retains it as a structure based on the balance between capital and labour (Iqtesad). In one of his letters to Jinnah (28th May, 1937) he wrote that the economic problems of the Muslim community could be resolved by the implementation of the *Shariah* and its future interpretation in the light of modern ideas. He observes: "For Islam the acceptance of special democracy in some suitable form and consistent with the legal principles of Islam is not a revolution but return to the original purity of Islam." He stood for the strict enforcement of the Islamic law of inheritance, and other welfare laws like organization of *Zakat* and Ushr. In referring to the principle of the Quran that 'surplus wealth be given away' (sura 2: verse 219), he advances the reasoning that any measure of taxation adopted by the state in order to realize the collective welfare (Maslehat-i-Aama) could not be opposed by the *Shariah*.

Why did Iqbal consider God as the real owner of land and that man holds it only as a trustee or lessee for personal benefits? In Muslim India landed estates were granted by the Sultans and Emperors to those individuals who could provide effective military aid to Delhi to conduct local administration including the collection of taxes from the population. The British continued the same system and created a new aristocracy. The new feudals provided military aid

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to the British and rendered political allegiance. In other words the new Muslim feudals in the areas now constituting Pakistan became the right arm of the British imperial rule. To Iqbal the ownership of land presented a dilemma. He castigated the feudals for their subservience to the British government; at the same time he rejected the British contention that the land was owned by the British Crown. Consequently he described land Ard-i-Allah (land belongs to God). This viewpoint enabled him to champion the rights of landless tenants.

Iqbal was opposed to 'Mukhabara' (collection of batai or rent from land), and recommended the enactment of prohibitory legislation against it. An individual could hold an appropriate extent of land that he could cultivate himself. He believed that since the state could not own land, half of the state-owned land should be sold to the landless tenants who might pay the price in installments. In 1927, while Iqbal was an elected member of the Punjab Legislative Council, he attempted to impose agricultural income tax on the feudal landowners in the same proportion as income tax was assessed. Low-income bracket groups, Iqbal reasoned, were exempt from the payment of income tax. Similarly the land revenue should be remitted in the case of petty landholders." Iqbal projected himself as anti-capitalist as well as anti-communist; he stood for the establishment of a welfare state of the middle class.

Iqbal, in his writings (poetry as well as prose), also covered the '*Ibadaat'* (Religious Obligations) component of the *Shariah*. But here again his approach was that of a philosopher rather than a theologian. He emphasized improvement in the quality of the educational system so that the universities could produce dedicated young Muslim men and women who, at the same time were modem in their outlook and instinctively creative and innovative.

Iqbal was the first Muslim thinker in South Asia to define - the state in Islam as a spiritual democracy. He argued that: "In view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated people on earth. Early Muslims emerging out of the spiritual slavery of pre-Islamic Asia were not in a position to realize the true significance of this basic idea. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles and evolve out of the hitherto partially revealed purpose of Islam that spiritual democracy which is the ultimate aim of Islam".

This passage is rather unconventional. From where did Iqbal derive this idea? He does not explain. He may have picked up the

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idea of "spiritual democracy as the ultimate aim of Islam" from the principle on which 'Mithaq-i-Medina' was created or sura 5: verse 58 of the Quran. In this verse; Allah addressing mankind commands: "For each of you we have given a law and a way (of life) and if Allah hath willed He would have made you one religious community. But (He hath willed it otherwise) so that He may put you to the test in what He hath given you. Therefore compete with one another in good works. To Allah will ye be brought back And He will inform you about that wherein ye differed."

If 'Mithaq-i-Medina' and this Quranic verse were his guides, then how the spiritual democracy should be established in practical terms? Probably he contemplated the spiritual democracy as a state in which all religions are equally free, authentically tolerated, respected and accepted. Such an ideal state, in his eyes, would probably be superior to the two known varieties of secularism evolved by Western civilization. Thus Iqbal's Islamic state stands for religious and cultural pluralism and peaceful co-existence.

As noted above, the Islamic; state which was created during the Prophetic era, although unique, was not a finished product. After the Prophetic state different forms of Caliphate-republican (through election, nomination, election through an Electoral College, or direct referendum) and autocratic (through coercion, force, or usurpation) followed each other until the Caliphate, was absorbed into the Sultanate. Afghani introduced the concept of "constitutional" Caliphate before its disappearance in 1924. In Iqbal's interpretation the power (sultan) of the Caliphate could be exercised by an elected Muslim legislative assembly. Originally this was also the creed of the Khawaraj. Iqbal's modem Islamic state is also an aspiration which remains to be fulfilled.

Iqbalian idealism is an appropriate example of the fusion of some of the new Western ideas with Islam. He was declared '*Kafir*' (infidel) by some 'conventional *Ulema* for the views which he expressed in his poems and in a lecture on '*Ijtihad*' in 1924. Clearly he was ahead of his times as the Muslim community was not ready to accept his views. Iqbal's Western critics or Western-oriented Muslim critics may find a concept of a modem Islamic state as anchored in 'secular humanism' or 'liberal unitarian humanism'. To Iqbal, the spirit of Islam is inclusive and limitless. As established by its past history, it is capable of assimilating all the new ideas of the other civilizations, giving them its own synthesized direction. He was convinced that: "The inner catholicity of the spirit of Islam is bound to work itself out in spite of the rigorous conservatism of our doctors. And I have no doubt that a deeper study of the enormous legal

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literature of Islam is sure to rid the modem critic of the superficial opinion that the Law of Islam (*Shariah*) is stationary and incapable of development".

MAIN FEATURES OF IQBAL'S MODERN ISLAMIC STATE

1. It is a democratic state.
2. Parliament should adopt '*Ijtihad*' as the guiding principle of particularly Islamic legislation to cope with the requirements of the modem times.
3. The separation between the religious establishment and the state organs is strictly functional It is not identical to the separation of church and state:
4. The Criminal Law of Islam need not be enforced dogmatically.
5. Interest-free banking need not be enforced in order to promote the free-market economy.
6. The state must protect the economic rights of landless tenants and workers, and impose tax on agricultural produce. The state is also under an obligation to protect and determine the minimum wages of industrial workers and to provide them medical care and assure compensation upon their retirement.
7. To strengthen national integration in a Muslim majority state the principle of joint electorates can be adopted.
8. While spiritual democracy remains undefined, it seems to stand for equality of all citizens regardless of their race, religion or creed.

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Notes and References

1. Dr. S.M. Iqbal, "The Reconstruction of Religious Thought in Islam". Pp. 155
2. S.A. Lateef, "Statements and Speeches of Iqbal". Pp. 131, 132
3. "Reconstruction" p. 168, 173. 176, Shatib's al-Muwafiqat Vol. 4, p. 80, Abd-Aziz Bukhar's Kashful-Asrar. Vol. 3. p. 895. 896, cited by M. Khalid Masud in Iqbal's Reconstructions of *Ijtihad* p. 147, 188, 189. Iqbal Academy Pakistan 1995.
4. "The Reconstruction" pp. 164, 165.
5. "The Reconstruction" pp. 175, 176
6. "The Reconstruction" pp. 35, 36.
7. Presidential Address, The Muslim League (Allahabad Session), December 1930, p. 8
8. "The Reconstruction" pp. 171, 172
9. Ideology of Pakistan by Javid Iqbal, p. 20
10. Ideology of Pakistan by Javid Iqbal, p.34, 35.
11. Ideology of Pakistan by Javid Iqbal, p. 21, 38
12. Ideology of Pakistan by Javid Iqbal, p. 38
13. "The Reconstruction" pp. 179, 180

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Chapter IX

Comments and reviews of some distinguished Scholars about the literary works of the author:-

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1. Prof. Jagan Nath Azad

Report of M.phil dissertation by Prof. Jagan Nath Azad

"Tashkeel-i-Jadeed-i- Illahiyat-i-Islamiya key Muslim Aalam" by Mr.Mushtaq Ahmad Ganai, is a very well written thesis .The scholar and his supervisor, deserve to be congratulated on this venture. While a lot has been written on Iqbal's works in Urdu and Persian, his collection of seven lectures entitled "The Reconstruction of Religious Thought in Islam" which is in English, has to a great extent been ignored by Iqbal Scholars. Although the book has been translated into Urdu, the translation lacks readability.

"The research scholar, Mr. Mushtaq Ahmad Ganai, is right in saying that the Urdu translation of the book "The Reconstruction of Religious Thought in Islam" is in a dry and drab prose. I am glad to note that the scholar has not entirely depended on the translation by Syyed Nazeer Niazi, but has mainly kept in view the original book in English. The translation by Syyed Nazeer Niazi, though faithful in letter, is on certain important issues, not faithful in spirit.

"The scholar has, no doubt, selected not only a difficult subject but also a controversial one for his dissertation. However, he has done his job admirably well."

The dissertation is divided into two chapters or two parts. The first part deals with Allama Iqbal's book "The Reconstruction of Religious Thought in Islam". It is a sort of introductory chapter of the dissertation and discussion of its contents in a brief form. The second part deals with lives and teachings of other Scholars, Philosophers and Theologians who have in their own way contributed to the Reconstruction as well as Re-interpretation of religious thought in Islam through ages.

The research scholar has carefully gone through all the seven lectures by Iqbal and in a nutshell he described the central idea of all the lectures. For instance he has quoted Iqbal's views on religion as given in the first lecture "Knowledge and Religious Experience" (in the original book in English) in support of his contention.

Religion is not a departmental affair, it is neither mere thought not mere feeling, nor mere action, it is an expression of the whole man. Thus in the evaluation of religion, philosophy must recognise the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis. Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from

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the same root and complement each other. (He has given all this in Urdu as the dissertation is in Urdu.)

"I can say, that studying other lectures also, the scholar has not ignored the salient features of any lecture, for instance Iqbal's view of Kant's "Critique of pure reason" and a comparative study of AI- Ghazali and Emmanuel kant".

"In my view the scholar has explained Iqbal's views better than the late Syyed Nazir Niazi, who translated the book from English into Urdu".

In the second part of the book, the scholar has discussed the thought of great scholars who have made valuable contribution in presenting Islam as religion for all times to come. (And that is possible only if we do not shut our doors to Ijtihad).We can find to some extent a resemblance in their thought process and that of Iqbal's stream of thought. The difference to some extent between thoughts of Iqbal and those of Alfarabi, Imam Razi, Ibn-ul-Arabi and Jalal-ud-Din Rumi is negligeable keeping in view the main purpose. Iqbal, in spite of his minor differences with some of these great Muslim scholars and the theologians has tremendous regards for their progressive views. Here keeping in view the modern approach adopted by the research scholar, I would like to quote Iqbal in support of my contention that the scholar has caught the spirit of issue - The Reconstruction of Religious Thought in Islam. (In the words of Iqbal)

"The task before the modern Muslim is, therefore, immense. He has to rethink the whole system of Islam without completely breaking with the past. The only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even though we may be led to differ from those who have gone before us".

As for the bibliography, the scholar appears to have made full use of it.

I make clear recommendation that degree of M.Phil be awarded to the scholar, Mr. Mushtaq Ahmad Ganai, for writing this dissertation.

Prof. JAGAN NATH AZAD
D.Litt. (Honours Causa)

Date: 28/07/1998

D.Litt. (Honours Causa)

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Professor Sharib Rudaulvi

REPORT

I read with interest the Thesis of Mr. Mushtaq Ahmed Ganai entitled *"Falsafa-i-Iqbal main Ijthihad Ki Ahmiyat"* submitted for Ph.D from Iqbal Institute.

It is good that the Scholar has chosen a non traditional topic for research as it does not involve only the literary aspect of Iqbal but his contribution to Islamic thought also

The Scholar has done intensive reading on the subject he has benefited with the necessary material available in Arabic & Persian.

In the first chapter he has given the introduction and brief history of "Ijtehad" and has explained 'Sunna, Ijmaa and Qiyas' on which the 'Ijtihad' is based upon.

The Second chapter deals with the ideological and practical importance of 'Ijtehad' in present time.

The third chapter is an analytical study of the concept of Ijtehad as found and practised by some modern Islamic thinkers and movements.

The fourth chapter deals with the importance of 'Ijtihad' in the philosophy of Iqbal. This Chapter is important and well dealt.

The fifth and last chapter is an analytical survey of Iqbal's ideology or Ijtehad.

It is a well documented and good work on the subject. The text is readable, informative and well presented. Hence I recommend that the thesis be accepted for the award of Ph.D degree.

Professor Dr. Sharib Rudaulvi
Professor CIL
Jawaharlal Nehru University, New Delhi
28/10/2002

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Prof. Qamar Rais

EVALUATION REPORT

On the Ph.D. thesis entitled, *"Falsafai Iqbal Main Ijtihad ki Ahmiyat"* submitted by Mr. Mushtaq Ahmad Ganai.

The thesis under the review is a study of concept and practice of Ijtihad in Islam and the view taken and elaborated by Allama Mohammad Iqbal on the subject. The scholar has taken pains in collecting relevant material from Arabic, English and Urdu sources on the subject. In the first chapter he has given an introduction, along with evolution of the concept of Ijtihad in Islamic jurisprudence. The second chapter deals with the necessity of Ijtihad in present times along with a discussion on its theoretical and practical aspects. Third chapter of the thesis is a brief study of some of the Islamic reform movements of modern period. The fourth chapter is the core chapter where in the scholar has given a detailed discussion of the importance of Ijtihad in Iqbal's system of Islamic thought. The last chapter consists of main conclusion of the thesis.

As it is known Ijtihad is one of the most sensitive and controversial subjects of Islamic thought. Moreover it is quite difficult for an ardent Muslim to present an objective study on the subject. I am happy to say that the Scholar has succeeded, to a large extent, in giving an unbiased and scientific assessment of the theories of Ijtihad. He has also traced the evolution of Iqbal's views on Islamic thought right from 1904 till his death. The scholar gave special importance to Iqbal's seven lectures known as The Reconstruction of Religious Thought in Islam. The conclusion drawn by the candidate about the attitude of Iqbal towards Ijtihad seems to be sound and based on thorough discussion of Iqbal's opinions on the subject.

As it is, the thesis is a commendable work. Mr. Mushtaq Ahmad Ganaie being a sholar of Arabic was benefited by original sources found mainly in Arabic.

I recommend that the degree of Ph. D. may be awarded to the candidate on the thesis.

The thesis may also be allowed to be published.

QAMAR RAIS
Former Visiting Professor
Academy of Third World Studies
Jamia Millia Islamia, New Delhi (India)
05/11/2002

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The Institution of Ijtihad

Prof. Dr. Sheikh Muhammad Iqbal Comments on Dr. Mushtaq Ahmad's book "NAZRIYA IJTIHAAD AUR IQBAL"

Interpretation

I have gone through the portions of Dr. Mushtaq Ahmad Ganai's valuable publication, titled, "نظریۂ اجتہاد اور اقبال" which I deem to be a unique contribution to a subject not dealt with so far so seriously.

The renowned companions of the Apostle of Allah (on him be peace) and the later Imams and jurists, no doubt exercised their "privilege" of Ijtihad (Interpretation) but subsequently, the institution so important during the formative days of Arabian Islam, steadily fell from being used because scdulous persons who could resort to this mode of settling issues were missing.

Allama Iqbal, who was basically a revivalist and Pan-Islamist, and who aspired to see the re-inauguration of a true Islamic Nizam was anxious that it should convincingly tackle the issues that the modern civilization under western impact had given birth to. Accordingly, he thought that the exercise of Ijtihad could come to the rescue of the jurists and men of matters who would strive to furnish reasonable solutions to problems in the light of the Holy Quran and the Sunnah. Probably, Allama Iqbal knew that many in the materialistic society of today wanted to grind their own axe by interpreting the sacred Text or the opinions of the great Imams in their way and thus serve the purpose of the ruling regimes in various countries. In our own time, the desire of some west-ridden scholars and politicians has assumed dangerous dimensions as they insist on changing established rules and laws under some pretensions.

In1981 an International Islamic seminar was held at New Delhi to commemorate the commencement of the 15th century Hijrah Era. I could not attend it owing to the fact that I had to participate in the third Islamic Summit Conference at Makkah / Taif as an invitee. However, I contributed a research paper, captioned. The Ideals of Islam, of which the portions were read out by someone at the said Seminar. I was told by one who had joined the Seminar that numerous persons were impressed but some Indian Muslim scholars were unhappy with some of my statements and arguments. The reason was that on the vital point of exercising Ijtihad, I had observed some what plainly and possibly cogently. I had stated:

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"Some of our friends, perhaps with a kind of complex and for temporary gains, expect the rules of Islam to fit their novel ideas. They speak of taking to intensive analogical reasoning or Ijtihad, an institution, which our erudite forbears developed as sincerely as they could. This privilege no one can deny them. However, they should keep in mind that the Holy Quran is a guide for the pious and even for those who are on their way to attain piety. Secondly, the qualification prescribed for those who wish to reinterpret the rules of Shari'ah and the Sunnah seems to be very high. If not in piety, atleast in ability and uprightness, and our good men who aspire to become Mujtahids should be living somewhere in the vicinity of Caliph Omar (R.A), Imam Abu Hanifah (R.A), Imam Malik (R.A) and the like. Then and then alone can they deliver goods to the Community."

In my paper for the said seminar, my intention had been to convey a lesson to the interested among the participants in the assembly. I am happy that Dr. Mushtaq Ahmad Ganai has very ably after a wide study, implicitly and explicitly, repeated the lesson through his published work (in hand), which has grown from the Doctoral thesis on the crucial subject. A decade ago, I was worried that my generation of scholars and writers might, God forbid; go without successors in the multi-faceted field of research in our specialized subjects. To our good fortune, since a couple of years I have found a number of them at some academic and Sirah functions and was impressed by their presentations.

I do not over-estimate when I say that Dr. Mushtaq's all Publications that I have seen, and especially the present one, reveal him to be a writer of talents with an inspiring mission, and intellectual capability plus a fertile brain required in genuine scholastic programmes of higher research. It is to be acknowledged that in his Nazriyah Ijtihad Aur Iqbal, Dr. Mushtaq has striven to do justice to a vital project with the help of source material he could gather and consult. I should agree to the fact that his bibliography is both rich and varied. It is gratifying to note that in the conditions, which are irrefutably least conducive to serious research, Dr.Mushtaq has done extraordinarily well with regard to Allamah Iqbal's life and work. Besides, he combines in himself some rare qualities, e.g., comprehension of the essence of Iqbaliyat, reliable conversance with Arabic, Urdu and Persian, and above all, he has his roots deep in Islamics and the glorious past of the Islamic community.

While I have great expectations from Dr. Mushtaq in connection with Islam-oriented programmes of high research, I wish him a position: in an academic world commensurate with his hard earned merit and qualifications so that he may cater to the needs of

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inquisitive learners who, it should be hopped, will attain the same distinction under his pushing guidance. It would be highly rewarding for any alma mater to have him as a member of the teaching and researching faculty in the subject of his specialization.

In the end, I wish Dr.Mushtaq Ahmad Ganai the best of luck, Success and a most productive future in terms of literature.

Prof. Dr. Sheikh Mohammad Iqbal
Ph. D.
(Formerly) Fulbright-Hays Senior Scholar
&
Visiting Asian Professor to U.S.A
Director, Research, Libraries and Archaeology

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A Painstaking Dissertation

Prof. M. Aslam Mir Comments on Dr. Mushtaq Ahmad Ganai's book "Nazriya ijtihad aur Iqbal"

Very Few books on Iqbal are as engrossing as nazriya Ijtihad aur Iqbal

His can't be the final word, but his book has provided enough food for thought.

Kashmir has the privilege of producing great Iqbal scholars and works but very few books are as engrossing as Dr Mushtaq Ahmad Ganai's Nazriya ijtihad aur iqbal (The Concept of Innovation and Iqbal). The book is actually based on Dr Ganai's PhD work that he had undertaken at the University of Kashmir. Ijtihad is a controversial term which has been debated over for ages now. Although everybody understands the term, very few have been able to use it without the fear of being caught in the wrong foot if people did not agree to a particular point of view. Since it involves finding answers to questions which aren't covered either by the Quran or Hadith, people, by and large, have taken extra care in using the term. The writer rightly says (Page 33) that this subject is in itself so vast and varied. In order to fully appreciate it, we need a thorough and deep study of the subject. Dr Iqbal had himself put severe conditions for resorting to ijtihad. Iqbal was in favour of absolute ijtihad and not imitation, or blind following. In this regard, he had said, "The theoretical possibility of this degree of ijtihad is admitted by the Sunnis, but in practice it has always been denied ever since the establishment of the schools, in as much as the idea of complete ijtihad is hedged round by conditions which are well-nigh impossible of realization in a single individual" (quoted in Dr Ganai's book in page 256). Dr Iqbal has talked about the importance of ijtihad in his letters, lectures and articles which have been made a basis for discussing why and how Iqbal thought it necessary to find answers to contemporary issues by working hard on how they could be made compatible with the Quranic injunctions. In Chapter 4 and 5 of the book, Dr Ganai has discussed Iqbal's concept of ijtihad and its importance in contemporary times. To Iqbal, ijtihad is not static; it is dynamic in the same manner in which life is. Iqbal was aware that the Abbasid period gave birth to different controversies and the first casualty was 'ijtihad'. He said, "We are all familiar with the

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Rationalist movement which appeared during the early days of the Abbasids and the bitter controversies which it raised" (quoted in Dr Ganai, page 257). In this scenario, Iqbal thought that a strict adherence to the Quran and Hadith was the best option: "...the conservative thinkers of Islam focused all their efforts on the one point of preserving a uniform social life for the people by a jealous exclusion of all innovations in the law of Shariat as expounded by the earlier doctors of Islam" (quoted, page 258). However, sooner than later, Iqbal had found that "innovations" were necessary so that Islam was not accused of not catering for the changing times. In a letter to Sufi Ghulam Mustafa Tabbasum (quoted on page 262) Dr Iqbal had drawn the recipient's attention to the way Quranic injunctions should be used to critically evaluate the practices of other religions. Iqbal believed that the real mujahid was one who proved the universal appeal of the Quran by critically assessing the contemporary jurisprudence.

In critically anaylising Iqbal's views on innovations (ijtihad), Dr. Mushtaq Ahmad Ganai has drawn on numerous scholars and dissertations on the subject written in English, Urdu and Arabic. This has provided him an opportunity to present diverse views on the subject before giving Iqbal's idea of ijtihad. The writer opines (page 326) that Iqbal strongly felt the need to put brakes on the impact of Western culture. He felt that Islam was a revolutionary movement and therefore was practicable in all times. However, the stagnation had made the Muslims worried about keeping pace with the changing times. Iqbal therefore wanted that Islam should be presented in a better way which was possible only when religious scholars and preachers resorted to ijtihad rather than imitation. Iqbal was critical of Mustafa Kamal Ataturuk because he blindly followed or imitated the West (page 326). According to the author, Iqbal criticized Ataturuk in "Javed Nama", "Bal-i-Jibriel" and "Zarb-i-kaleem". In contemporary times, we find many Islamic countries—Saudi Arabia, Moroco and Kuwait, in particular—giving due importance to ijtihad (page 346). Dr Ganai attributes the success of collective ijtihad to Iqbal's efforts who had shown a keen interest in making Islam an easily accessible religion to all. The author quotes (page 347) Sayeed Akbar Abadi as saying that all modern interpretations—individual or collective— of Islamic laws is the fulfillment of Iqbal's dream. Had he been living today, he would have felt very happy. Nazriya ijtihad aur Iqbal consists of five chapters. Chapter 1 defines the term and seeks to explore its implications with the help of the Quran and the Hadith of the Prophet. Chapter 2 presents an overview of how the term got new meanings with changing times and why the need was

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felt to explore its implication in the contemporary times. Chapter 3 talks about different contemporary personalities and movements and the way they looked at ijtihad. Chapters 4 and 5 present the core theme of the book, ie, Iqbal's interpretation of ijtihad and how he felt its need for a complete understanding of Islam.

Dr Ganai has really worked hard on the dissertation and presented a quite readable research on a much debated subject. His can't be the final word, but his book has provided enough food for thought. The book has been printed on quality paper with an appealing jacket. A very good addition to the Iqbal and religious studies, indeed!

This review was published in Greater Kashmir on July 4, 2013

Prof. Muhammad Aslam Mir
Prof. of English and
Director Research and Development
Central University Srinagar Kashmir

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Getting Down To Serious Business

Prof. Rashid Afaq comments on Nazria Ijtihadaur Iqbal

Free thinking is an essential factor to keep the process of Ijtihad on. During the first four centuries of Islam the freedom of thought was not a taboo in the Muslim world. Imam Mohammad (R.A) being the true follower of Imam Abu Hanifa (R.A) disagreed with his teacher on more than one hundred issues. But later on the process of free thinking was retarded due to prevalence of the personality cult. The difference of opinion became a taboo among Muslim scholars and the process was obstructed and came to a standstill.

The necessity of Ijtihad erupts when we need the re-application of the previous laws or principles. Today when the Scholars don't venture to reapply the opinion already established by the conservative scholars of Islam, and consider them beyond any criticism, the way to Ijtihad has been closed altogether.

After the fall of Baghdad in 1257 C.E the Muslims have been entangled into the web of frustration. Since then they have been obsessed by the crisis of identity as they are aware of only one form of identity that is the emblem of power. That is why they have been allured by the business of false hopes rather than by reason and realism. The only way to get rid of this mental agony and predicament is the way of Ijtihad.

How far Dr. Iqbal succeeded in his movement of Ijtihad has been illustrated very aptly by Dr. Mushtaq Ahmad Ganai in the book. Prior to him there had been great scholars who had worked on the principle of movement in the structure of Islam. Prominent among them were Imam Ghazzali, Imam Tamayia, Shah Waliullah and Ibn Khaldun etc. In his book "The reconstruction of religious thought in Islam" Dr. Iqbal has written an essay entitled " The Principle of Movement in The Structure of Islam".The essay begins with: "As a cultural movement, Islam rejects the old view of universe and teaches a dynamic view" {p.146}

Giving the definition of Ijtihad Dr. Iqbal writes in the same essay: The word Ijtihad means to exert. In the terminology of Islamic law it means to exert with a view to form an independent judgement on the legal questions. The idea, I believe has its origin in the well-known verse of the Quran.

"And those who exert, we show our path to them." (Al – ankaboot-69) Ijtihad is the reapplication of the unchanging principles of Islam to the changing situation of the time". The author, Dr. Mushtaq Ahmad Ganai in the book under discussion adds the

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meaning of Ijtihad by quoting two more verses from Sura Nisa and Sura Hashar. Similarly Dr. Iqbal had quoted the event of appointment of Maad (R.A) as the ruler of the Yemen. The holy Prophet asked him how he would decide matter coming up before him. He replied, "Where I would not get any guidance from the Quran and Sunnah, I will exert my own discretion."

The author of the book has added two more traditions to it by quoting the prophet ﷺ when he said to his companions: regarding the process of polliation you know things better than I'.

This Hadith is followed by the episode of no war pact of Hudibia by the prophet ﷺ. This in turn is followed by Ijtihad initiated by Hazrat Umar (R.A).

The author has enumerated more than twenty-eight innovations implemented by Hazrat Umar (R.A). Similarly the author has enumerated the six innovations initiated by Hazrat Usman (R.A). The author has also made the special mention of the contribution of Hazrat Ali (R.A) and then delineates the history of Ijtihad down to the early doctors of the four schools in a systematic order.

The author concludes this chapter by alluding the sub-continent of India where Shah Waliullah, Sir Syed Ahmad Khan, Syed Amir Ali, Shibli and Maulana Azad who strived to extort the laws of Shariat in accordance with the modern challenges. The author has also compared Dr. Iqbal with some great scholars of his time like Jamaludin Afgani, Sheikh Mohammad Abda and Sheikh Rashid Raza

"Ijtihad is to reapply an unchanging principle of Islam to the changing situation of the time or we can say that Ijtihad is to find Islamic answers to the questions which are not covered directly by the Quran and Sunnah".

Ibni Tamiya who revolted against the finality of schools was in favour of the freedom of Ijtihad. Dr. Iqbal calls his contribution really the first throb life in modern Islam, Describing Mohammad Ibn-ul-wahab the great puritan reformer, Iqbal compared him with the Imam Ghazzaly's disciple, Mohammad Ibni Tumart.

The fourth chapter of the book is an appraisal of the 6th chapter of the RRII by Dr. Iqbal. Here Iqbal mentions three main causes of immobility (Stagnation) or the stationary chapter of the law of Islam.

1. The conflict between the conservative and the rationalists during the regime of Abbassides on the eternity of the Quran.
2. The growth of ascetic Sufis, which gradually developed under the influence of non-Islamic character. On its purely religious side. Sufism fostered a kind of revolt against the verbal quibbles

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of our early Doctors. Dr. Iqbal mentions Sufiyan Sury who became a Sufi in spite of being religious scholar (Faqia).

3. The fall of Baghdad in 1257 C.E starled the Ulemas. They laid more emphasis on the unity and organization of society and excluded all innovations in shariat as experienced by the early doctors. They did not know that the strength of nation depends on the worth and power of individual in an over organized society."

According to Iqbal the individual is altoghter crushed out of existence.

The author had embellished this view of Iqbal by quoting some of his verses.

The elucidating Iqbal's view of Ijtihad in chapter 4th of the book, the author has divided it into fourteen Sub Titles. The first two segments of this essay ***Ithaad Ki buniyaad Aur Qurani Aayaat Say Ijtihad Ka Istedlal.*** And the last two sections of the essay ***Islam Ki Aafaqiyat aur Maazi Kie Ahmiyat*** are entirely a sweet of the author. The rest ten sections of the essay are synopsis of the 6th chapter of RRTII.

The author rounds off the essay by quoting one more thought provoking verse of Iqbal, which further instigates for freedom of thought and exercise.

During the regime of Abbassides, the Muslims were confused by foreign thought then they instantly framed their strategies and embraced the wisdom or knowledge as their last property. Unfortunately the same could not be done at present. Shunning modern science as a profanity they propelled the masses into the abyss of gloom and darkness. While as Dr. Iqbal is of the opinion that, "The Prophet of Islam (S.A.W) seems to stand between the ancient and the modern world. ***In so far as the source of his revelation is concerned he belongs to the ancient world. In so far as the spirit of his knowledge is concerned he belongs to the modern world. In his life he discovers other sources of knowledge suitable to its new direction (RRTI) chapter V-P-126***

Islam is a revealed religion which lay the foundation of real sacred organization. It appeals to the reason and fundamental value of human nature. There goes the proverb nature can't change. Thus human nature also can't change.

Thus I think while re-applying the Islamic laws we won't face any confrontation. Mentioning the higher aims of the Quran Dr. Iqbal said "The main purpose of the Quran is to awaken in man the higher

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consciousness of his manifold relation with God and the Universe". (RRTI-P-9).

Dr. Iqbal has not discussed the principle of movement in Islam only in the sixth chapter of his book but in other chapters as well. For instance, in chapter-1 he discusses the Quranic concept of the Universe. It is not merely creative but a reality to be pondered over. ***"Verily in the creation of the heavens and the earth and in the succession of night and day are signs for the men of knowledge" (Al-Quran 3-188)***

Again the universe is so constituted that it is capable of extension. "He (Allah) adds to his creation what he wills". (Al-Quran 35:1)

The author has discussed the philosophy of Iqbal regarding the nature of Ijtihad in chapter 4th of the book by quoting some prominent letters of Alama Iqbal to his contemporaries, especially Moulana Syed Suliman Nadvi, Moulana Akbar Shah Najib Abadi, and quote of Dr. Javid Iqbal from page No: 185 to 186 has made the author's opinion more substantial. The setting of all the leters and quotes is in sequencial order. This style is also appreciable.

The mention of these verses of Allama Iqbal that:

ستاروں سے آگے جہاں اور بھی ہیں

ابھی عشق کے امتحاں اور بھی ہیں

اسی روز و شب میں اُلجھ کر نہ رہ جا

کہ تیرے زمان و مکاں اور بھی ہیں

is more appropriate in this chapter. One of the attributes of Allah is creative activity:-, "Every day doth some new work employ him".

كُلَّ يَوْم هُوَ فِي شَأْن"

The author Dr. Mushtaq Ahmad Ganai has elaborated the same views in the last chapter from page No. 269-276.

یہ کائنات ابھی ناتمام ہے شاید

کہ دمادم آرہی ہے صدا ئے کُن فیکون

The book entitled: Nazria Ijtihad Aur Iqbal" is on the whole more informative for the students of Islmaiyat in general and thought provoking for the students of iqbaliyat in particular.

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The book seems to me highly philosophical but free from phi.osophical jargons and paradoxes.

Prof. Rashid Afaq,
M.A. (English) B.ed
(Dip.creative writing in English)

(The review was published in "Kashmir Images Srinagar") on 1st. October, 2004

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Dr. Mohammad Maroof Shah comments on "Nazria Ijtihad aur Iqbal"

Muslims of the Indian subcontinent are great lovers of Iqbal, though not great readers of him. Iqbal is so little known. He is mostly recited rather than read. And his prose especially his "The Reconstruction of Religious Thought in Islam" is largely ignored even by Iqbal scholars. The book in focus today is a study of this ignored prose and as such timely and welcome addition to Iqbal studies.

Muslims can stand up to the challenge of modernity by taking modern scholarship and canons of criticism seriously. And it demands critical review of traditional heritage. But Muslims have not been ready for this by and large. And it partly explains their malaise that prompted Iqbal to deliver Madras lectures. He defended the right of new generation for new interpretation and even reconstruction of traditional religious thought and develops new theology (jadeed ilm-i-kalaam). But more conservative mainstream Ulema call this group that Iqbal endorses tajuddud parast. It is very difficult to digest Iqbal on Ijtihad for most Muslims.

A sample of thesis Iqbal upheld that we can interpret as his Ijtihad in theological and juristic issues follows.

- Hitherto the spirit of Islam had only been partly realized. This problematizes neofoundationist/ fundamentalist approach that has emerged everywhere in the Muslim world.
- The idea of Mahdi is connected with Magian mentality of constant expectation and is alien to the Quranic spirit. He quotes Ibn Khaldun's authority also in this connection.
- Muslims did not realize the full meaning and revolutionary import of the idea of finality of prophethood. A proposition that helps us embrace modernity in more positive terms. But Muslim modernists from Sir Syed to Fazlur Rahman to Javid Ghamdi are all variedly persecuted in Muslim societies.
- Gives his own twist to the concept of taqdir that is at variance with orthodox metaphysical thought.
- Traditional Sufi techniques (he does not elaborate what he means by this) are not suitable for concrete type of a mind that modern man's is characteristically. This calls for major adaptations from contemporary Sufi Masters. But it seems like many other suggestions this too has fallen on deaf ears.
- Hell and heaven are states, not localities. Some Sufis have also maintained this. But most discourses on Islam in Friday prayers focus on literal portrayal of hell and heaven.

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- Islam is compatible with democracy, a proposition that raises many eyebrows in traditional camp.
- He didn't outright dismiss Orientalist reservations on existing corpus of hadith literature and welcomes Abu Hanifa's move of not making much use of traditions of legal import. He would not be happy with Munkir-i-Hadith group either but would call for major revision of hadith literature that modern canons of criticism demand. He would have welcome Albani's work but would like to go much farther.
- Legislative assemblies can go for Ijtihad and seek help of juristic and respective subject experts in this connection. This is what would be resented by most traditional scholars today.
- Mostly defended Ataturk's reforms including saying goodbye to khilafat and use of local language in rituals.

The book discussed today touches upon some of these sensitive issues with great skill. It presents Iqbal as a great thinker of Ijtihad who has succeeded to a great extent. Though focusing primarily on Ijtihad in legal issues it does engage with the background problem of modernity. The great merit of the book is its lucidity although it achieves this end by ignoring more tricky questions raised by Iqbal, especially as these related to deeper aspects of Islamic intellectual heritage of which juristic thought is perhaps the most external one. For me Iqbal's most provocative work lies in his Ijtihad in matters theological, spiritual and philosophical and any comprehensive work on Ijtihad will take that into consideration. The book can serve to introduce general readers on Islam or Iqbal to a critical issue that has been receiving increasing attention from thinkers.

The most important chapter that succeeds in retrieving importance and documenting impact of Iqbal's views on Ijtihad on modern Muslim world is unfortunately the smallest chapter at the end. It deserves to be read by anyone who is not yet convinced that the gates of Ijtihad have been open in modern times. We no longer need to plea to do Ijtihad but debate how far we are doing it rightly. Dr Mushtaq traces important elements of Muslim modernist thought to the plea for Ijtihad in Iqbal. He brilliantly shows how a host of views on interpretation of Islam that have been advocated by modern Muslim thinkers can be appreciated as species of Ijtihad. Fuller implications of this point would transform contemporary debate on legitimacy of Muslim Modernism and allow such thinkers as Fazlur Rahman, Arkoun, Dabashi, Ghamdhi and others to be better appreciated as contributors to Islamic intellectual tradition rather than dismissing them as innovative thinkers.

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The book is well documented and has already won some critical acclaim after its first publication. I hope the author adds significantly for third edition and consults contemporary journals in English language on Islamic studies and law that the present edition has largely ignored.

According to the author Iqbal's idea of collective Ijtihad has greatly impacted subsequent Muslim thought. I think it is the author's guess only as we can hardly causally connect Iqbal's thought to triumph of democracy and legislative assemblies and rise of Fiqh Academies.

Dr Musthaq has chosen to ignore more critical voices on the issue of Ijtihad who have new things to say on all the four sources of law that he discusses in the earlier chapters. The author succeeds in taming the disturbing nature of Ijtihadi enterprise of Iqbal that otherwise sound quite unorthodox to many. He presents Syed Moududi and Ikhwanul Muslimoon as pro-Ijtihad in the Iqbalian sense of the term though I doubt how far this can stand scrutiny. Syed Moududi has been more justifiably seen as arch conservative disguised as modernist. Fiqh Academies are carrying forward Ijtihad as Dr Mushtaq notes but it is questionable if they are ready for out of box thinking that Iqbal demanded. Despite Dr Musthaq's arguments that underscore impact of Iqbal's view of Ijtihad on contemporary Muslim practice I think the whole of Reconstruction and the chapter on Principle of Movement in Islam on which the present work is an elaborate commentary, has been largely a voice in wilderness. We are, generally speaking hostile to any call for opening up and ostracize or marginalize such thinkers who try to do Ijtihad. We issue fatwas against Arkoun, Guenon, Nasr Hamid Abu Zayd etc. rather than see them as exercizing a sort of Ijtihad. The author seems to foreground wider understanding rather than a very technical received understanding of Ijtihad. I hope he will continue to work on this enormously fecund and important issue and we will have another edition of the book in coming years. **The book's success lies in getting through the second edition so quickly, an honour few works by local authors have so far.**

Iqbal was interested in presenting his own view of Islam as metaphysics, as theology, as a Way of Perfection and as spiritual democracy and in this context had a very different understanding of juristic corpus. Without dealing with the background theology and philosophy in which is grounded his legal thought one can only do a partial justice to such an issue as Iqbal's view of Ijtihad. I hope Dr Musthaq would take up this more difficult job now and explain how the sixth chapter is a logical corollary of preceding chapters.

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Presently, as the book stands, it engages with Ijtihad-i- fiqhi and not Ijtihad-i- kalami that grounds the former.

Part of tragedy of modern Islam lies in failure to stand up to the challenge of doing Ijtihad and Iqbal's own son and great advocate of Ijtihad has noted this. The question that the book raises with poignancy is when will Muslims come of age and shun conservatism. Iqbal had great problems with what he called tarzi faqeehana that has dominated so far as seen by languages of fatwas on almost every issue that really called more for understanding or modifying the received paradigm. If Iqbal had been heeded seriously we wouldn't have such confusion and such heated debate or interest in such issues as place of fine arts or legitimacy of music, length of beard or shalwar, rakaat of taraweeh or veil or rights of minorities and women in Islamic State. We invent labels to dismiss other viewpoints that may simply be applications of Ijtihad. We dismissed Sir Syed, exiled Fazlur Rahman and Ghamdhi, fulminated against Syed Moududi on his Khilafat-o-Mulookiyat, issued 40 fatwas against Iqbal, called names of Wahidudin Khan, accuse Sufi thinkers of complicity with imperialism, ostracized Amina Wudood and the like, banned Khawja Ahmad-u-Din's tafseer for 100 years, don't know about many great works on Quranic hermeneutics, reject perennialist approach as heresy – to list a handful of cases. Are we ready to debate and open up to the freedom that Ijtihad brings? So far we haven't. Otherwise we would not find fierce denunciation of different positions on such issues. We find very strong opinions against modernist practices and anxiety to defend Islam against innovations and all this presupposes that gates of Ijtihad are closed. Iqbal's battle against fossilizing conservatism and the closed mindset is portrayed in this book that would interest all those who are interested in Iqbal, in modern Islam, in Muslim decline and in freedom of expression.

The Review by Dr. Mohammad maroof Shah was published in G. Kashmir on IST August 2013.

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Mr. Gh. Nabi Khayal comments on Nazriyya Ijtihaad aur Iqbal (Urdu)

By Mushatq Ahmad Ganai
Pp 301, RRs 350, June 2003
Muneebul Haq Publications, Seer Sopore, Kashmir

Allama Iqbal was a versatile genius who rode the literary world of the entire South Asia like a colossus for many years.
His Keen Interest in Philosophy coupled with the everlasting Islamic concept of religion not only inspired many western researchers and scholars to study him keenly but his works were also rendered into many languages in Europe.

His treatise of the Reconstruction of Religious Thought in Islam is a remarkable and monumental work for the entire Muslim world as well as for those who had been quite critical of this great religion.

It is in this backdrop scores of books in several languages across the globe have been compiled and brought out on the life and works of this *poet of the East.*

Dr. Mushtaq Ahmad Ganai, a hard working researcher in the University of Kashmir has also come out with yet another interesting aspect of the Iqbal's philosophy having a deep religious background.

The book under review has been compiled with great interest and a zest for research which demands tremendous labour and patience to reach the bottom of the hidden realities and historically established facts.

The concept of *Ijtihaad* in Iqbal has close connection with his concept of religion.

During the compilation of this book, the author has taken pains to go through and consult a number of books in Arabic, Persian, Urdu and other languages and many rear periodicals to treat the subject justifiably and in its correct perspective, we find here, numerous relevant quotations of great stalwarts of the Islamic world who in fact brought a common man the essence of Islam and its various aspects covering the entire life of a human being and humanity. Dr. Ganai has delved deep into the works of those luminaries who interpreted the Holy Quran, the Hadith and explained as to how Islam also deals with the ideals of *Ijtihaad.*

The review was published in the weekly "Voice of Kashmir" on Wednesday 18-24 August 2004.

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About the Book

This Book is actually a collection of research papers and essays written by the author on different occasions during the last few years. All these writings deal with the contemporary issues involving the Allama Iqbal's Thought and Art, his concept of renaissance in Islam, Concept of Iqbal's nationalism and Khilafat-i-Islamia, The Status of women in Islam, Knowledge and civilization, Concept of Ijtihad in modern times, historical contribution of Iqbal's Reconstruction of Qiyas for Muslim women in the Sub continent and Iqbal's concept of secularism.

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IQBAL AND CURRENT ISSUES

by

Dr. Mushtaq Ahmad Ganai

It is gratifying to note that in the conditions which are irrefutably least conductive to serious research, Dr. Mushtaq Ahmad Ganai has done extraordinarily well with regard to Allama Iqbal's life and work. Dr. Mushtaq has contributed distinctly in the field of Iqbal studies, and this is not only recognized by the specialists here but also by the experts abroad, not excluding Ex-Justice Dr. Javid Iqbal, the son of the poet of the East, who recently mentioned to me the devotion of this research scholar to Iqbal Studies.

Besides he combines in himself some rare qualities, e.g., comprehension of the essence of Iqbaliyat, reliable conversance with Arabic, Urdu and Persian and above all, he has his roots deep in Islamics and the glorious past of the Islamic Ummah.

While I have great expectations from Dr. Mushtaq in connection with Islam-oriented Programmes of high research, I wish him a position in an academic world to commensurate with his hard-earned merit and qualifications, so that he may cater to the needs of inquisitive learners, who, it should be hoped, will attain the same distinction under his pushing guidance. It would be highly rewarding for any alma mater to have him as a member of the teaching and researching faculty in the subject of his specialization.

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